The Conscious and Unconscious Speech

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Aadi Publications
Jaipur India

Published by

Aadi Publications

F-11, S.S. Tower,

Dhamani Street, Chaura Rasta,

Jaipur-302003, India

Ph: 0141-2311900, 9414443132

e-mail : aadipublications@gmail.com

First Published in India, 2021

© Author

ISBN : 978-81-952501-5-8

Price : Rs. 1125.00

Typesetting by

Vikram Kumar Sharma, Jaipur

Print and bound in India by Trident Enterprises, Noida

Dedicated
to
The Struggles of My Father and Mother

Preface

The Conscious and Unconscious Speech is a collection of 32 different articles published in various periodicals, magazines and edited books. These research articles are written in between 2003 to 2021. In these two decades what are all the inventions, happenings, changes have been taken place in the world are portrayed in these articles. Before 2003, I was struggling to get at least one of my article is published in the daily newspaper or periodicals and magazines which are being published in Indian English. I am still remembering my first interview to the Assistant Professor post at Karnataka University, for which I went to request Prof. Usha Murthy then syndicate member of Karnataka University to recommend me. She asked only one question how many articles have you published? How many conferences have you attended? How many publications do you have? I became speechless because all these ideas were new and strange to me. In those days I had jolted some Kannada articles in an unknown newspaper published in a strange place it is very strange in Karnataka Map Kyalkonda village in Shiggaon Taluka. As I have my strong memories attached with that place, in order to commemorate all those I use to write some article, short stories and poems in Kannada. When Prof. Usha Murthy asked about my writings in English I was spell bound. Because of that I did not get selected in Karnataka University. But that Incident forced me to have some publications in English. I have requested one of my friends who was working in the English newspaper to recommend one of my articles written on the life of Halakkivakaliga to publish in his paper. He took mercy on me and recommends publishing my article, somehow my article was published in the paper without my name. I was so much disappointed

after seeing that unnamed article. I cannot claim that the write up is mine without my name, whom should be blamed I tried to get opportunity to enhance my writing and research carrier but 1990s was not the appropriate decade to flourish my writing carrier. When I joined Mysore University's constituent college Maharaja's, my first aim was to write research articles and publish them in periodicals. Accordingly I tried to establish myself in writing world. Immediately after joining to Maharaja's College RIE Bangalore was organized a national seminar on English Language Teaching process and I presented my first paper with all anxieties. Then onwards I never turn back, CIIC Mysore was a real hub for all south Indian Languages, Prof. Linga Devaru Halemnae, Prof. Kikeri Narayana, Prof. P.P. Giridar, Prof. Talwar, Principal provided many opportunities to write research articles and present them in the conferences. That experiences and exposures made me to fly in Asian countries like Hong Kong's city University, Philippines Cebu city and in 2020 American 150 year's old university Language Education department of Wisconsin University Madison invited me to deliver two lectures on Banjara Tradition and Tribal Education in India. Later in 2020 December Conscious and Unconscious speech was received very well by the European reviewers. All these efforts, failure success made me strong to publish this collection under the title Conscious and Unconscious speech.

I am very much thankful to my beloved wife Dr. Dakshayani S. Naik for her sacrifices and continuous support. My sons Mr. Aniketan S.N. and Akampam S.N. for their support. My research scholars Farhanaz M., Sharanagouda Patil, Mohan Prakash for their help in completing the book. I am thankful to Prof. T. Nageshwar Rao who supported me to execute my ideas and interpret them in a proper way, Prof. Sagar Shivaji, Prof. Francois Victor Tochon, Ph.D. Program Head, World Language Education Curriculum & Global Studies University of Wisconsin-Madison Teacher Education Bldg 225 North Mills Street Madison, Wisconsin 53706 U.S.A., Dr. Raju Naik, Veereshwar G. Naik, Mallikarjuna G. Naik, Dr. Vijaya of Osmania University. My research guide Prof. Veena Shantheshwara for guiding me throughout my life.

I would like to thank Late Shri Ashok Pawar, Mohan Pawar, Mr. Kukunur account officer AIR Karwar, Prof. C. Naganna, Prof. K.S. Bhagwan, Prof. Tirupati Rao, Prof. Rajendra Prasad, who was the programme executive and his younger brother who helped me to reach this position all my research students for their continuous support. I would also like to thank Dr. Mukund Lamni, Prof. Ramesh Rathod, Shamala Ratnakar, Ashok Hulibandi, Dr. N.H. Kallur, Dr. Suraj Badtya, Prof. Sukdev Thorat, Prof. Vimal Thorat, Prof. Vijaya F. Nagannavar, Prof. Robert V. Jose, Prof. Shambiharlal, Shri. Ranendranath, IAS officer Ranchi and all my Family members for their moral support.

N. Shantha Naik

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1

Story as Fulcrum in Folk Tales

The folk tales of a country, more than anything else, reflect the genius of its people, their beliefs, customs, manners, attitudes and way of life. India is a land rich in folklore. The stories are told not just at the mother's knee, later to become part of nostalgic childhood memories. From early childhood to maturity and even old age, they are recounted over and over again. The best place to hear a folk tale is one of the villages, in the evening when the sun is setting behind the palms and the air is full of wood smoke and spices. An old man will recite it to the young and old. The old man's amalgamation of cough and giggle and good deal and when a lizard clacks from the mud wall he will stop to call to it because this is both polite and lucky. It is true that transformation of the industrial society into an information society is the phenomenon of the 21st century. India is predominantly rural country with 575,000 villages. All villages have their own folk forms. It is in this perspective media of folk arts to educate, inform and instruct the mass. The aim of the present paper is to analyze how story in folk tale becomes a 'Fulcrum'. Story is a narrative skill which must be adequately and effectively developed within the prescribed limits, particularly in folk tales. The story is center to all incidents, characters and philosophy revolves around the story. Whatever else a folk tale might be, it is first and foremost a story. The story is like a thread which runs through and holds together different colored beads, it has an elemental involvement about them and they are expected to appeal to the child and its parents. What is the secret of the fascination of the folk tales that the old, young and children are kept enthralled by their recitals? The secret is the satisfaction that our basic curiosity finds

in folk tales. The folk tales through phantasies, make-belief and complacent understanding help the primitive man to satisfy his curiosity about the mysteries of the world and particularly the very many inexplicable phenomena of nature around him.

We have an element of primitiveness in our mind inspire of the advancement of science around us. Through the folk tales man exercises his once—limited vision and somehow or the other he would like to retain that limited vision even when he had grown up. This instinct continued for generations. As the earliest stories will have been those that related to primitive people's surroundings, perhaps such were the first how and why stories and the nature myths. For there must have been some among those remote ancestors of ours whose minds could create picture and images, perhaps on stormy nights, fury of the heavens might have fascinated them. They wondered what made the winds to blow, skies rage, till all the earth seemed to shake, what the moon was, waxing and waning at fixed periods in the sky, why day and night were. These nature-myths exist all over the world and they became stories. Besides nature-myths stories were told of the deeds of the brave and heroic people. These are the stories that were told in order to teach a moral, sometimes too, stories were told simply for the enjoyment of the listeners and of the tellers stories told of an evening simply to while the long hours away, and people listened and were happy. Early stories, were told not a children by to grown men and women. The early story tellers were the wise and learned people of the clan or tribe. When the story-teller returned to the narrative to tell of more happenings, there was silence again they listened and only the strum of the lute accompanied the magic words.

I would like to take a Lambani story to support my views to evaluate how the story is the fulcrum. Lambani's are nomadic, they do not have permanent settlements. Lambani tribes used to carry their goods on ox and travel all over India. Among the Lambani's the story tellers have always been held in high esteem. The story travels with them, wherever they go and remains etched in their psyche. The story is an ordinary folk tale, this may be told in an ordinary situation, or at the time of their gathering.

The story goes like this; Sonalbai was the only sister of seven brothers. The seven brothers advised their wives to look after their sister like a queen, when they set out to gather food. After their departure Sonalbai's sister-in-law became furious on her. We are working like donkeys but she is enjoying on the seventh up stair. They brought her down, got food for the way and sent her to rear the cows. The next day, they supplied oil wet clothes to clean. Sonalbai takes that bundles of

clothes and goes to the river. She starts weeping and scolds the God whom she worships. Fishes of the river came to the shore; they asked reasons for her sorrow. Sonalbai revealed how she was persecuted by her heartless sister-in-law. All fishes sympathized with her and cleaned the oil wet clothes by licking the oil.

Her sister-in-law turned red when Sonalbai succeeded in overcoming the hurdles posed by them. The next day they planned to give a pot with seven holes to fetch water from the river. Sonalbai took the pot and once again started weeping, thinking that taking water in a pot with holes is an impossible task. This time frogs came to her rescue and asked her the cause of her sorrow. Sonalbai tells them her sister-in-law's ill-treatment. All the frogs decide to help Sonalbai. Seven frogs jump inside the pot and cover the holes of the pot. She carries water and hands over to her sister-in-law. Now the wicked women plan to give a raw thread and send her to collect the wood and she tried to bundle it with the raw the thread but it gets torn Sonali starts weeping. A snake heard her voice and asked the reason why she was crying. Again she revealed how she is suffering in the hands of her sister-in-law. The snake assured her to help; it wound round the wood and tied itself a rope, Sonalbai reached home. The wicked women were unhappy, they poured small grains into the soil and ordered her to extract them. Sonal bai, collected few seeds and started weeping at her helplessness. Birds on the tree listened to her story and they came forward to help her, all the birds collected the grains and put them into the bag.

Again they forced her to get fire from the cave of the lion. Sonal bai somehow brought the fire from the lion's cave. This harassment still continued Sonal bai left the house out of desperation and went to the forest; she met a handsome young man who is actually a monster in disguise. The monster takes her to his cave without knowing he fact she became pregnant. The monster left Sonal bai under the care of an old woman. Days pass, Sonal bai gives birth to a male child under the protection of the old lady. One evening seven Angels appeared to tie a Tiny bell. The old woman requested the Angels to rescue her son from death. The Angels rescued her son from death converting the monster into a handsome prince. Sonal bai became happy and remained there along with her child.

The Story consists of 14 motifs. Though it is complex, the main motif is of 'Outstanding helpers' who are non-human beings like fish, frog, birds and lion, There the story is primary, all the characters become secondary, all 14 incidents of the story are connected by a single thread. The source of the folk tale is Lambani society itself, The elemental moorings that are the root of human society are sought to be illustrated in the folk tale.

The day-to-day life of Lambani society and common man finds its full depiction in this folktale. There are some basic ideas of the daily life-woven around them. The culture of the Lambani came to combine the romantic, simple and sophisticated life. The narration of the story which has been simple one of the peak achievements in the development of communication is non-literate society. Here the teller of the story used the wit of the native genius and vitality of folk tales to speak directly to the community. The story plays a crucial role in the important to hold the group together.

While the same basic human values are upheld in this folk tale, the emphasis on certain values as opposed to others and the manner, in which those are stated reflect the life-style and cultural mores of the society, for instance, greed, stubbornness and laziness are always seen to be reprehensible while devotion to family are praised in this nomadic tribes. This folk tale suggest resolution to the basic dilemmas that faced the community, dilemmas such as love and duty, romance and prudence, individual freedom and collective will. Withdrawal from the dilemmas would make life meaningless. The Sonalbai's story has an elemental involvement, which appeals to the children and parents.

Like any other folk literature of the world the stories unfold through the actions and adventures of the central character. Story provides an interesting insight into the thought process and culture of the region. These first stories ever told followed closed upon the birth of the first words of speech. And as stories were told and ideas expressed so language developed, it supports the idea that how story is a fulcrum and the rest is secondary like, the 'Tongue has no Bones'.

2

Impact of Language in Movies on Society

Cinema has mirrored the cultural reminiscence of India in Karnataka too, a strong film society movement has worked as a catalyst in creating much interest in making good films. Great luminaries like Puttanna Kanagal, G.V. Lyarr, Siddalingaiah, V. Somashekar, Girish Karnad, Girish Kasaravalli, Nagathihalli Chandrashekar, Prof. Baraguru Ramachandrappa, T.S. Nagabharana and many others have gained reputation in the process of enriching the industry. This means of making subtle inroads into the privacy of the people had its impact. Films have been used positively to make people aware of the social situation and provide them with decent, healthy entertainment. If we think that cinema is an off shoot of literature it would be imperative that mediocre films become popular. The language of Cinema is worthwhile literary-or-cinematic. Because of the fact that cinema is a wide-reaching medium the language used has a tremendous impact on generations of moviegoers. In this essay I attempt to study "The Impact of Language in Movies on the Society" with a special reference to Kannada films. Films are made differently by different movie-makers. Some will be narrative some realistic, some heavily stylized, some delicate and evocative, some robust and comical and coarse grained. But they should reflect Karnataka's reality. The Language used in Kannada movies by the large reflect the particular social pattern, common social situations, the adherence to tradition, the conflict of values in modern Karnataka. The language of the cinema can be taken as barometer to measure the quality of the minds in the medium at a given point of time. It is an attempt to understand the nature of the minds involved.

Film is, basically a matter of personal statement, it is a collective art. It needs varied and numerous talent. This is the very root of the matter, some Hodge—podge together thrown together by the device of intrigue and 'story matter', in which language plays dominant role, the moment the artist enters, things come throbbing to life, moment to moment, you realize with sudden shocks, that it is your innermost feelings and unnamed emotions that are being given voice to. Today, the film is the only medium which can reach millions of people at one time itself which no other medium is capable of reaching. As a popular art form in any society, it serves the function of myth, creation and social catharsis. In Karnataka, the film is the primary vehicle for the spread of popular. The basic material of film is human speech as spoken by real human beings and atmospheric sounds occurring in nature. The language should not be vulgar, ambiguous, and language consists of double meaning. It must be simple and direct, the synchronic and diachronic aspect of language is not essential in cinema, because cinema is an effective medium. This creates its own impact on the society. Cinema learns the values of narrative and atmosphere; it borrows the structure of human conflict: for instance, literary creations like Gejjepooje, Phaniyamma, Janumadajodi and many other novels which are reflections of social life, are base for the films. But the language of literary transformed into film language. The adoptions were thoroughly inadequate, adaptation is not merely filming the novel has terms of plot development. Film based on novel has a structure made of a verbal language and this has to be transposed to a structure made of the entirely different film language. In script writing, the writer should be conscious, because the movie has its own responsibility in the society, I don't think writer can frame strict rules any more. A certain degree of grammar is necessary, and we learn many things from looking at films more than anything else. That is the way it creates influence on the society. The audience go to movies which they liked, even they did not like, more than once—the bad moves to point out what is wrong with them, how it received by the society. There is little evidence in the films of this tradition of the use of the camera and the mike for their interpretative functions, which forms the true basis of the language of cinema.

The study of the work of this tradition throws up another important consideration, on the one hand, they were attempting to make serious statements about life and society of Karnataka, they had the simultaneous objective of providing subliminal entertainment to a mass audience through the usual devices of dialogue, song, dance, melodrama, humor etc. Hence, two kinds of incongruities occur in the films. Sometimes the entertainment elements are not integrated within the script structure,

thereby reducing the organic unity of the film, judged as a work of art. Sometimes, in an effort to incorporate entertainment elements, even the analysis of social issues lacked the depth and truthfulness which one expected from serious movies.

I would like to quote three movies, I have examined through the point of view of language. Puttana Kangal's film Masanada Hoovu, I have quoted this because it is a movie of my generation. The film posed as its central situation, the struggle of a young prostitute and a man who works as pimp to a Gharwali Bai. The man himself falls in love with the girl whom he supplies to the Gharwali. This problem is deep-rooted in Karnataka. The concentration of script particularly in the filmy language analysis the serious problem. Puttanna used highly evocative and provocative language to create awareness among the poor people. The language created its impact on Karnataka's society.

T.S. Nagabharana's Movie—Janumadajodi—for which Prof. Barguru Ramachandrappa has written dialogues, which mesmerized the whole society. The movie is on rural beliefs in Karnataka and its impact. Language of Janumadajodi enlightens the moviegoers of rural Karnataka.

Prema Karanth's Phaniyamma, a biographical movie, and the language used is simple and provocative. Dialogues are informative; they are accurate affecting social responsibility. The move exposed the reality of 18th Century Malnad life.

Religious centers play dominant role in the life of a child widow. Director Prema Karanth used language of this movie to educate the people. After the 80's Karnataka film world started sinking, except Karnataka's matinee idol Dr. Rajkumar's movies, all others started using cheap language to catch the attention of the audience belonging to the lower middle class and the poor class. The language borders on vulgarity is with an over dose of double meaning. Obviously, it is purposeless and aimless too. After watching the movie, the film foes are not able to remember even a single word from the movie. Subsequently, another trend has developed that the hero employs the expletive generously. To say that the unparliamentarily words are common in the films now a days is an understatement. The villains and politicians come very handy and they take all the abuses like boxer's dummy. For example, movies of Jaggesh, Devarj, Shashikumar and many other catch on to a raucous variety of Kannada, and in the name of comedy, the most unhygienic language batters our ears and assaults our sensibility, making the drawing room get together a near impossibility.

The ill effects of such a verbal transaction on our society are incalculable. As Basil Wright points out, "That a film has an educational

role to play and sociological function in developing and under-developed countries". This is a fundamental aspect of movies. Many Kannada movie makers did not bother, whether the movie creates some adverse effect on our youth who are often goes to the theater and are susceptible to the language of the movies as it is age, often fail to distinguish between the real life and the real life. The dreamy unreal world portrayed particularly in the movies of the 80's and the 90's cannot be said to be grounded in strong moral and ethical moorings. The languages most of the movie makers use in their films is common man's language, which consists of a purpose.

As John Gireson pointed out, "The visual can cut across the educational gaps of illiteracy and bring instant knowledge in terms of simple essentials which can mean the difference between starvation and enough to eat". In Karnataka more than 50 per cent people are illiterate and some 65 per cent are poor. The prominent medium of entertainment is cinema, most of the agricultural laborers, construction workers, road workers, factory workers, slum dwellers have only cinema as pass time. The movie makers are the dream merchants who project the impossible to be possible, thus, pushing the audience to dwell in a dream world devoid of all responsibilities. Hence, the language needs to shoulder a greater burden of bringing them back to Earth. It is perhaps a film maker's strongest indictment should characterize the present socio-political scenario.

3

Women Characters in William Shakespeare

Shakespeare is the greatest dramatist because he has created the largest number of living characters. The characters who live not only on the state, but also live off the stage. They grip our memories; we know them better than we know our intimate friends. Shakespeare created a whole world and peopled it with figures that walk-out of his pages to live in our imagination forever. He was so completely human, had seen wide sympathies that he could enter into the minds of all sorts and conditions of human beings and portray them truthfully.

My aim is to analyzes women characters in William Shakespeare's plays. Indeed, it is a difficult task to analysis canvas, in which he portrayed more than 150 women characters. We can arrange Shakespeare's women characters under well-known categories as:

(i) Wife

(ii) Daughters

(iii) Lovers

(iv) Mothers

(v) Secondary characters

(vi) Other women characters

Here in this category Shakespeare has depicted his women in various states, circumstances, classes and positions, there are queens, princesses, duchesses and women of middle and the lower classes. There are wits, warriors, coquettes, shrews, bawds and monsters. But the great, majority of them are gentle, patient and suffering. John Draden, as long back as

the 17th Century wrote that, "Shakespeare wrote for men only", while Beaumont and Fletcher wrote that, "he has written for women". Latter on S.T. Coleridge, in his series of Lectures on Shakespeare strongly objected to this remark.... Not only that this is not true, but that of all writers for the stage, he only has drawn the female characters with that mixture of the real and the ideal which belongs to it...".

In addition to this, one of the happiest remarks on Shakespeare comes from Dryden : "He was the man, who of all modern, and perhaps ancient poets, had the largest and most comprehensive soul". And we do feel this comprehensive soul nowhere better than his prodigal creation of characters. The Shakespeare an world is a by itself, unique in its richness and variety, inferior perhaps only God's creation. And this world is the more interesting because there is in it Gods plenty of women and of men.

Shakespeare started writing his plays, in the typical attitude of the Middle Ages towards women was not too good. There was a notion that, people who believe their wives are fools and idiots. As E. Deschamp a contemporary of Chaucer, has recorded in this work "Roman de la Rose". "One Never buys a Horse of Other beasts without full knowledge of all its points, whereas, one takes a wife like a pig in a poke", this speaks of the sorry state of women in those days. Woman was looked upon as inferior. They theory was based, of course, on Biblical texts : if God had meant woman for a position of superiority he would have taken her from Adam's head rather than from his side.

But Shakespeare kept an open mind while writing his plays, it appears because, he did not take to writing plays with a fixed pattern of values and ideas. A chronological survey of these women will help us to understand how Shakespeare's idea of women gradually changed, and will enable us, perhaps, to arrive at a fuller assessment of Shakespeare's idea of womanhood.

i. Women of the early period: Queen Margret, Joan of Arc, etc.

ii. Women of middle period: Julia, Silvia, Rosaling, etc.

iii. The final phase: Helena, Desdemona, Marina, etc.

Many of his early women are shrews. Not that they are bad of heart, but they are termagants, stubborn, offensive and annoying. For example, Queen Margret's motherhood is almost a perversion. No sacrifice is too good for her which would win back the crown for her son. Joan of Arc is preserve picture of a manly woman. But it is Katharina of "The Taming of the Shrew" is the best representative of the early group of women. Shakespeare thence forward goes to the creation of the for-erunners of the brilliant women. Shakespeare thence forward goes to the creation of the for-erunners of the brilliant women of the Romantic comedies. He wants

his young heroines to be bold and adventurous. It appears that he is slowly working up towards his idea of womanhood. Helena, Hermia, Julia and Silvia are experiments. His association with the higher society brought him into contact with women who were at once charming yet brilliant.

Shakespeare has given us a portrait of a lady of the Renaissance, high-bred and highly accomplished, full of mirth and liveliness: daring and aggressive in her wit and raillery : almost insolent in her freedom of speech, yet true of heart and generous of soul. Shakespeare's wonderful creation is Portia. In addition to the innate qualities which belongs to her sex-tenderness, a gentle temper, piety and prudence she possesses a commanding spirit, stateliness, self-confidence brilliance, and keen sense of perception. Rosalind and Viola appeal to one's imagination, caportia and Beatrice appeal to one's intellect. It appears that Shakespeare put is whole heart into depicting these intelligent yet loveable women. We have now Desdemona, Ophelia and Cordelila all are gentle of nature, modest and devoted in love. The main characteristics of the last group of characters are simplicity and innocence. Shakespeare's thoughts are now homewards bent, has put behind him, the courtly accomplishments and dazzling of wit. It is a little too lavish to conjecture—Prospero and Miranda as Shakespeare's and his daughter.

But the fondness of a father is to be felt in the portrayal of all these characters. It is also worth one's while to ask whether Shakespeare had in his mind actual women when he created a Beatrice, a Rosalind, a Cleopatra or a Miranda. It is said that Chaucer's life was a preparation for the Canterbury Tales. Even also might have been the case with Shakespeare.

Shakespeare could not have caught his conception of feminity out of the air, but relied on the various types of women he had known. It is interesting to note that the Shakespearean woman bears a very close resemblance to essential Indian womanhood. It cannot be denied that the West has, on the whole, treated woman more charitably than the East. But the greatest thinkers of our country have never failed to understand her dignity and her greatness. A mother, a mother land is greater than Heaven a Sanskrit saying supports this argument.

This has been only an attempt to study Shakespeare's women characters. It is amazing to think that all the women in their astounding variety, in their stunning reality, in the fullness and complexity of their feminine nature come out of a single masculine brain that, but for that brain, they would simply not have been: and that, being they have added a new dimension to our knowledge and understanding of human nature. No doubt the feminist movement in the East might have been influenced by William Shakespeare's feministic thought.

4

Phonological Interference of Kannada Speakers Learning English

Ever since man was endowed with rationality, he became the only animal who could learn a language and through it, could understand himself and understand the world. In C.L. Wren's view, "Language is an expression on human personality in words whether written or spoken". As such human language has been systematized over the years and it is made to serve man for his empowerment. English is one such major language, which is because of its multifarious facets and universal features, has become the most useful language for the welfare of mankind. Hence, the power of reading modern languages is needed because the complexity and international team work of modern thought is such that, no country can afford to rely on its domestic stores of knowledge. In no branch of knowledge abstract or concrete, disinterested or applied to the use of man, can the specialist neglect the work of foreign students under the conditions of modern life almost all men are specialists. But when one learns a foreign language he encounters certain problems. Though English is the world language, learners of this language face enormous problems and muddled thinking. This may be due to various reasons.

I have tried to find out the "Phonological Interference of Kannada Speakers Learning English". I have selected 6L2 learners of age group 21, first asked them to write a few lines on Mysore city, then dictated some words, most of them committed errors. Even while at the level of reading also I found many mistakes. All the learners' mother tongue is Kannada. It is natural for a Kannada speaker that his mother tongue is the most apt and natural expression to convey which results in a 'Monitor', a system

which takes the output of the utterance initiating systems as input and alters it in various ways. Acquisition is typical of children and adult in informal learning environment.

Learning occurs in formal situations and is limited to adults. The end of the critical period may make to decrease in acquisition due to biological, cognitive or effective factors.

Whereas another research in second language or foreign language acquisition has centered around the basic issue of whether adults and children are capable of the same level of achievement or not. Those who assume essential difference between adult and child learner because of biologically determined changes in the maturing organism argue that the post pubertal adult learner is unable to achieve a level of completeness in L2 as equal to L1 (Native or mother tongue) competency. That is, the biological fact of adulthood is enough to establish an insurmountable obstacle in most cases to complete language acquisition. The incompleteness of the adult learners L2 system has a physiological basis and concomitant to cognitive correlates. This does not mean, of course, that no language acquisition is possible after a certain age or that varying degrees of competence are impossible.

It will be shown that the ability to acquire a language completely or as well as a native speaker is dependent on various changes which take place in the brain as a result of maturation. There is much evidence that age of the learner is a factor in the ability to acquire a native like pronunciation of second language or foreign language children are able to acquire complete control of the phonological system of another language, while post public's second language or foreign language learning almost always leaves some residue of foreign accent. That is varying but almost never complete. Whatever the process by which first language Kannada is acquired they have a ready system of communication which largely controls the response and understand things around him when the native speaker (K) begins to learn second messages clearly.

He has to acclimatize himself with L2 or a foreign language if he intends to acquire / learn. Language learning is an oral-aural phenomenon. Acquisition of good pronunciation is an important stage of language learning process. A learner of a language must acquire the capacity to recognize the different speech sound occurring in the language. In the case of Kannada language which is the mother tongue of the students, the written form is very near to the spoken form. But in English certain letters are not pronounced in certain words. For example:

Kannada	English 'K' is not pronounced
/ Halu /	/ walk /

/ Neeru / / talk /

/ Hannu /

In case of / cut/ and / put /'u'/ letter is pronounced differently.

In a work like /'colonel,'/ spelling is entirely different from its pronunciation. In such case Kannada students, who are aware of this fact that their language has similarity between written form and spoken and spoken language and here naturally he writes /'karnal'/ to /'colonel'/ he reads /'colonel'/ to /'colonial'/. Reason for this interference is mother tongue L2 or foreign language learners have ready views and clear motivation possible because they are aware from their primary language experience. Many researchers have observed that phonological interference of Kannada speaker learning English is a natural phenomenon.

According to Karshen's 'monitor' model theory of second language performance provides general interpretation of these results. Language acquisition which unconscious and results in an utterance initiating linguistic system. Language learning is a conscious process language such as English (L2) which is distinctly different and first language (L1) which has been established. Thus interferes at the different level of English language learners.

Because, Kannada speakers acquire their mother tongue at home in unconscious level, and he has been exposed continuously so it has been fixed in unconscious level. Hence, the fixed pattern of mother tongue interferes when he learns English. 6 learners of age group 21 to 23 who are learning English are taken for this study.

When the Kannada speakers write English they take it for granted the spoken form of their mother tongue for example 'honors' all of them have written vowel /e/ and consonant /r/ are pronounced whereas in English /r/ sound is not pronounced.

For /Expenditure/ - 'Expediter'

/'cher'/ where as it is / true /

Here one affricate sound is used.

The influence of the mother tongue of the Kannada students who are the English learners further in their writing they write.

/ mysor / for / mysore /

/ dicid / for / decide /

/ chang / for / change /

/ natur / for / nature /

When they write the names of persons and places like Kumar, Sridhar, etc., they end them with 'r' letter. So this habit seems to be the

cause for learning out the last vowel /'e'/ after /'r'/ consonant when and with the same sound as Kumar. They produce the spellings of the words as they hear them, when they are pronounced by their teachers and others.

The words like,

/ adventure / become / advendher /

/ calculator / become / calucleter /

/ structure / become / strucher /

/ picture / become / picher /

Once again the vowel sound is absent, sometimes sound changed into /e/ 'true' become 'cher' how they pronounce same way they write.

Omission of Letters

Few students whose mother tongue is Kannada language learning foreign language often vomits some letters in various positions.

/ Chaclates / for / chocolates /

/ Doons / for / doones /

/ Anather / for / another /

/ Aganest / for / against /

/ Aconaldegment / for / acknowledgement /

The students have written the spellings of words depending mainly on the way how they are pronouncing, in pronunciation especially in faulty pronunciation the students do not pronounce the vowel sound / 'o'/ while pronouncing the word chocolates.

Sometime, they omit first vowel in a cluster of vowels.

/ colur / for / colour /

/ usally / for / usually /

/ frends / for / friends /

In case of colour the first vowel 'o' is not pronounced (as such as the second vowel 'u' is pronounced). It happens due to the lack of sufficient attention on the part of the students. The faulty listening on the part of the learners too is a cause for this phonological interference. Kannada speakers are not particular regarding pronunciation aspect of the particular words.

Addition of Letters

Kannada speakers include vowels as well as consonant letters when they write English.

/ Studient / for / student /

/ defiend / for / defend /

/ laine / for / line /

Here the students have written the wrong spelling in attempting to render its spoken form into written form.

/ punishament / for / punishment /

/ gaytharing / for / gathering /

Kannada language speakers have not given sufficient attention to learn Phonetic and Phonemic patterns. They have translated sounds (as they heard and pronounced in their mother tongue) in to written symbols depending upon the notion.

Chomsky refers (a) languages acquired as first language L1 at usual age for first language acquisition and (b) the properties shared by the grammar of such language. There is once again not *a priori* reason to believe that 'well established' theories in such a field can explain the phenomena of L2 acquisition. These are all the crucial points which support the hypothesis why phonological interferences is expected when Kannada speakers learn English as second language.

Sometimes, Kannada speakers transfer English language words to his own terminological pronunciation.

/ car / karu /

/ bus / basu /

/ bicycle / bicyclu /

/ college / kallegu /

These mistakes should be indentified in the beginning and corrected them at that level, and certain measures to be taken.

Second language or foreign language learning like first (L1) language learning is systematic, involving a creative construction process on the part of the learner. L2 learners like L1, learners make errors which show they are dealing with L1, learners make errors which show they are dealing with the target language in a creative way, L2 learners must encouraged to read some pages from the text. Regular drill and exercises could also be conducted in the beginning, L2 learners must be taught the Phonological rules of L2 language.

Attitude of the parents, teacher and the public towards English need to be changed, English should not be viewed as an alien language associated with colonialism. It must now be considered as only proper channel dug open for new information from abroad and from different states of our own country. At the present scenario the concept of 'global village' new trends of globalization and free trade, one must be interested in learning language like English.

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5

Impact of Language Technology on Society

Language technologies are information technologies that are specialized for dealing with the most complex information medium in our world: human language. Therefore these technologies are also often subsumed under the term Human Language Technology. What I have discussed here in this article is the impact of Language Technology on Society with a special reference to Kannada Language. I have taken printing press as medium and its impact on the society. Johann Gutenberg of Germany invented printing, but its history goes back to Buddhist monks' invention of printing in 650 A.D. They used the press to popularize Buddhist religious scripts. Sir Arel Stain discovered a book belonging to 868 A.D. The book 'Hirakasutra' found in Chinese a cave of thousand Buddha's statue. The book consists of 6 papers, length of each paper is 76 cm. and width is 30 cm. But Europeans started printing in 15th century; this led to the multiplication of books which could be acquired easily. There was a general increase in the number of readers in the thirst for knowledge.

The Christian Missionaries played a major role in introducing the printing technology in Kannada language. The printing technology in Kannada language has begun with offset printing machines, plate making and composing of the fronts.

The area of study of the paper is as follows:

(a) The emergence of printing press in Kannada language

(b) Social changes after the press

(c) Literacy campaigns
(d) Neo-Literates
(e) Demand for right to information
(f) New challenges and possibilities in printing technology.

Emergence of Printing Press in Karnataka

Kannada is one among the four south Indian languages, which belongs to the Dravidian language family. All the four languages are phonologically based and were written from left to right. Historically, they derived from a south Indian branch of Brahmi script, used in India from around 250 B.C. Kannada is one of the major languages spoke in India. According to one source printing in Kannada language was started in 1817 at Serampur of Calcutta. Though the printing technology was invented by the Europeans, the concept was not new to Indians. In the beginning, Indians used palm leaves to write, later on paper was used. A thick paper which was used to keep the accounts, to write historical events, life history of kings and to keep the accounts of gift-deeds of temples, etc.

Authentically printing activities started in Kannada Language around 1820. The credit goes to Christian Missionaries who are the pioneers in this field. East India Company gave permission to establish a press, which is called 'Kolege Press' in Madras. The aim of the authority is to establish the press, which helps the colonial Government administration. Hence, Kannada and other Dravidian language dictionaries were composed. In 1824, Rev. W. Reev prepared 600 pages English-Kannada Dictionary. Rev. Reev faced many hurdles in his way, because, he had the iron readymade fonts available in English but Kannada language did not have fonts. So he had struggled for two years to make fonts of Kannada language in stones and printed the dictionary. In 1840, Kannada language got iron letter fonts, it is a landmark in the history of Kannada language Pinting Technology. The first school book, 'Sale Pustaka' was published in 1843 at Mangalore. The book was prepared and published to help the Missionaries and non-Kannadigas to learn the Kannada language. The book consists of alphabets, grammatical items like, singular, plural, riddles, moral stories.

There are two copies of this book available. One is in London Museum and the other is in the personal collection of one Mr.Kulkarni at Dharwad. The Basel Mission of Mangalore published *Gymini Bharatha* in 1841, *Basavapurana and Chenna Basavapurana* in 1851.

According to Pear Des Chams, the historian of printing technology is Sanskrit or Kannada script printing was started in 1806 at Bangalore, but there is no evidence as such found to support this argument. In 1804,

Western Mission, it is a history that Karnataka people claim that Kannada speaking people belong to Karnataka and their mother tongue is Kannada. It happened only after the publication of a dictionary of English-Kannada by a protestant Fr. William Reev. His rival J.M. Kurrel published a book, "A Grammar of the Karnataka Language". After this gradual development in the printing technology of Kannada language, the society has undergone many changes. A development in infra-structure, emerging cities and towns need many changes. However, digital printing will be extremely important particularly in producing hybrid publications, where the numbers for customized print run fall below the economic levels.

Technological development will help to being this break point lower. Plate-making will be faster and more accurate and it will be easier to prepare. Remote or satellite printing becomes increasingly important to cut lead times and reduce road travel. All the innovations are within our grasp. Certain areas of the publishing world are nearer the digitals dream than others. Academic publishers are already prepared to forego print and provide pure electronic information from the Basel Mission enterprise to the present day language has got many changes: even in computer, we have many varieties. In the beginning, Software Engineers without having any ideas regarding language and linguistics declared themselves as the linguists.

It leads to a greater confusion in the aesthetics of fonts. In any language the native speaker gives more importance to the aesthetic of the language. Kannada language too has undergone many changes. The major printing processes are:

Letter press

Offset

Gravure

Screen printing.

Even in computer, Kannada software developed through Akrithi, Baraha, Nudi, Pragna, Shree Lipi, Prakashak, etc., on the basis of fonts we can find the difference. Computer made miracles in the field of information. Kannada software is developed in many ways. It is important that Online Kannada website prepared by CIIL Professor Lingadevaru Halemane to teach Kannada to the non-Kannadigas. Audio-Video, CD's, online journals these are the new developments in Kannada language printing technology.

Impact of Printing Technology on the Society

The Dalits, poor and the marginalized groups and forums, start gaining a voice and a certain amount of academic and even socio-

political legitimation. Technology has in reality, changed the way we live, think and behave. In fact, the pace of technological and scientific growth increased too much in the 21st century sees quick changes and innovations.

In the globalization context, social attitude towards the Kannada language is changing. People are not particular regarding their mother tongue in education. They are particular in profit and job opportunities. Due to economic changes, fiscal constraints are in place. Recruitment in the public sector absorbs the competent candidates. The management opts for a candidate who knows better English.

This may be a disadvantage to the student who has studied using the Kannada medium schools, lack oral communication skills and a functional knowledge of English.

The existing policies to encourage participation of students from the scheduled castes, scheduled tribes or agricultural families in higher education are not concentrated to give them English knowledge. The effect of globalization on Indian society is felt clearly since the eighth plan. It does not leave Karnataka, gradually; Kannadigas have started to feel the intensity of its effect. The effect of globalization on the economy, industry, media and sometimes on society are almost regularly analyzed and debated. In the context of globalization language too becomes a commodity. As education is a commodity, language that is used to impart instruction also has turned but to be a commodity. Only a saleable commodity remains in the market and others go out of the market. The education sector provides good-human resources to both market and technology. The market decides employment opportunities and the employability of the human resource.

Shift of Focus in Education and the Place of Kannada Language

When higher education as a commodity, is getting privatized, the educational curriculum also is getting tailored to the needs of the private companies. There is a total shift in the focus of higher education. The school education is forced to cater to the demands at the higher education level, by preparing the students from the stage itself. A study conducted by 'The Asian Age' (Jan., 12, 2000) in Bangalore portrays the parents and students choice of language education. According to this survey—state of education there is a drastic decrease in admission to the Kannada medium schools in the last 10 years. The ratio of Kannada medium schools to English medium is 1 : 10 in this stage.

In India people speaking a regional language gradually, they are moving towards English, whereas, the people who use a non-regional languages, they, the minor and minority languages within linguistically re-organized state, move towards the regional language or English.

Speakers of minor languages, say Kodagu, Tulu and Lambani, with widespread and higher rates of literacy opt for the regional or other languages for educational purposes, but they do not go away from their own mother tongue. Recently, the Primary Education Minister of Karnataka Sri Ramalinga Reddy has given a statement "The government is ready to introduce English from 1st Standard". This shows the importance of a language in globalization scenario.

The rapid growth of the internet/ www and the emergence of the information society pose exciting new challenges to Kannada language technology. Although the new media combine text, graphics, sound and movies, the whole world of multimedia information can only be structural indexed and navigated through Kannada language. For browsing, navigating filtering and processing the information on the web, we need software that can get the contents of documents. Languages technology for content management is a necessary pre-condition for turning the wealth of digital information into collective knowledge. The increasing multi-lingualism of the web constitutes an additional challenge for language technology.

After all these changes in printing, now in the context of globalization, and revolution in information technology rural, neo-literates must get the information in their own mother tongue that is Kannada. Kannada language must be available on all website, and information should be given in Kannada language.

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6

English Language Used in Indian Media

There is no doubt that English has become the dominant means of international communication. Over the last few decades and in the globalization trend gathered place: the influence of English has grown ever stronger. We are persuaded, informed and entertained during every conscious minute of our-lives. In this regard media today is in "the process of creating symbol system that single information has its meaning". The present paper tries to explore, how English Language used in news media of non-English speaking country like India. My study is restricted to Karnataka State and to regional English News Papers. I have selected news dailies like Deccan Herald, The Hindu, and The Times of India, Deccan Chronicle and Bangalore Mirror. My view here is that the 'content' of news papers is not facts about the world, but in very general sense 'Ideas'. I will try to show here that English language has not remained as neutral, but a highly constructive mediator.

The journalist takes a different view. He or She collects facts, reports them objectively and newspapers present them fairly and without bias, in languages which is designed to be unambiguous, distorting and agreeable to reader. This profession ethos is common to all news Medias. It is necessary to quote, Halliday's, Functional Explanation of linguistics structure in terms of social structure.

"Why is language as it is? The nature of language is closely related to the demands that we make on it, the function it has to serve. In the most concrete terms, these functions are specific to a culture.... The particular form taken by the grammatical system of language is closely related to social and personal need that language is required to serve".

This statement helps me immensely to further my argument. Because, according to one of the surveys, it has been proved that, there are 53 per cent of non-native English speakers are there in the world. When non-native speakers of English language attempt to communicate with the member of other cultures and ethnic groups are within the culture also, the writing of cultural, traditional expression, as well as the folk form may became a frustrating experience.

As English is one of the most flexible and expressive languages in the world, its immense vocabulary provides for the precise and persuasive communication of ideas. It is a language of subtle verbal inflections, which enables the writers to project the mood and emotion to formulate thought and principle with clarity and impact. It is a language made for, and by poets, playwrights and philosophers. And it is a reporter's language in which graphic words can be used to tell story in vivid detail. But the very richness of English makes it difficult to use well. English began as a combination of Anglo-Saxon and Norman—French with a strong dose of Latin and as it spread, developed a series of dialects such as, Indian, American, Australian, West Indian, etc.

Among the several varieties of English languages in the world, Indian English is also one. But, Indian English has unique categories in itself, due to India's unity in diversity. So I am discussing about one such variety of Indian English that is South Indian English. Due to the regional influence on English and English learning is increased among the middle and lower middle class, Dalits, farmers, and other neglected communities of Karnataka. It has become a Bengaluru variety of English language. It is inevitable to English journalist to accept the cultural bumps in cross-cultural communication. The regional English newspapers are using enormous number of Kannada words in Captions in various levels such as, world level, phrase level and clause level. It doesn't mean that they are imperfect in using English language, but, the reasons are:

a. In order to retain nativity.

b. When it has to narrate the essence of Kannada, it has to use as it is.

c. Some words can't replace.

d. English dictionaries don't give equivalent meaning.

Hence, Kannada words are being used in caption in the form of words, phrases and clauses.

For instance:

Some of the names of Indian festivals and South Indian festivals as well as Karnataka festivals can't be translated into the English language.

1. Indian Festivals

a.	Deepavali	:	Festival of lamps
b.	Holy	:	Festival of colors
c.	Dussara	:	Festival of victory
d.	Durga Pooja	:	Word can't be found
e.	Moharram	:	Word can't be found
f.	Id-Milad	:	Word can't be found

2. South Indian Festivals

a.	Sankranthi	:	Tamil Nadu and Karnataka's Harvest festival
b.	Onam	:	Malayalam New Year

3. Karnataka Festivals

a.	Ugadi	:	It is celebrated in the month of March and it is a New Year according to Kannada speaks people. If any English news reporter writes like new year celebration, it is irrelevant or ambiguous.
b.	Nagarapanchami	:	Festival of Snake
c.	Mahalaya Amavesye	:	Worship of Ancestors

4. Traditional and Folk Art

Kolatta	:	Stick play - irrelevant translation
Yakshagana	:	No matching word is found
Pooja Kunitha	:	Pooja Dance – irrelevant translation
Dollu Kunitha	:	Drum dance – irrelevant translation
Hoovina Kolatta	:	Flower stick dance – irrelevant translation
Kamsal	:	No matching word is found

Some words which are not original Kannada words, but they are used in Kannada language and English reporters utilized those words as it is.

Bundobast	:	Police have arranged complete security.
Howdha	:	Elephant carrying Golden Throne of the king on the Special Occasions.
Kavadi	:	A Assistant Mahout or Elephant trainer

Lathi-charge	:	Lathi is Hind word which means stick, we can't use it as stick charge if used it will give a different meaning.

Word like **'Hadi'** is a soliga tribe's settlement. India consists of large number tribal settlements, even in Karnataka, there are several Hadi's, if it is used as settlement, common reader may get confused. So, we have to use Hadi. There are a number of words, which are used in the regional languages without the need or necessity to anglicize.

Astan Vidwan	:	Court Poet
Vidwan	:	Scholar
Kila	:	Fort
Mohalla	:	Street/locality
Kuvempunagar	:	Can't be translated

Findings

Indian English is no longer Victorian English of the poets, novelists or intellectuals. It is a language of common man. Dalits, agriculturists' families, pro-people activists, middle and lower communities are actively participating in the activities of the nation's affairs. As result, English convents are being established in big villages of five to ten thousand populations.

All common people want to learn English, which is purely Indian English. Hence, news daily's are trying to contribute their might in improving the language. They are very particular in using the English language.

- English they use in media is reader-friendly
- When they write they keep in the mind of a school-going boy and use English to his frequency level
- Language here means communication only
- Academic discipline is not given more importance.

I have discussed with two working journalists: regarding this language discrepancy. They are not ready to accept any deviation in English language which is used in the newspapers.

- It is because of the need of the day
- Even people do not bother about the linguistic structure
- One who is well-versed in both regional language and English can translate quite competently to obtain the meaning in the original language

- Some regional words don't have any English words so they are translated as it is.
- English is developed on par with Kannada language.
- Some traditional people still retain their originalities for example 'The Hindu'—it has 125 year history, it is a center of attraction of all intellectuals and academic.
- Communicate context to the readers, it has developed its own readers. Hindu, never do gimmick to attract the readers.

Conclusion

English was a language of power, and hence maintained some distance from the regional languages, but, the novelists like Raja Rao, Mulk Raj Anand and R.K. Narayan, gave a new bent to the language and they introduced native words to retain local flavor in their writings. Since then English language opened the door to all possible words and retained in its vocabulary. This receptivity made it an epicenter of all sort of communication in the world. Sanskrit was believed as divine language, retained purity, and never goes with regional languages and common people: only one community people were familiar with Sanskrit. Hence, it is considered to be a dead language. English is a learner friendly language as Deborah Comeron pointed out.

"English has emerged as the necessary standard: The default language, the linguistic windows or global system for mobile communications standard". Again, it is continued as: When people talk about the spread of English, they usually mean one of the two things. The first is adoption of English as a second or additional language, English here means the whole language system, though of course, it comes in many different varieties. The second thing that often gets discussed in the borrowing of English vocabulary into other linguistic so English words becomes nativized.

English now is allowing the space for the regional language also in writing as well as in speaking: whereas English language once maintained purity in structure though it encountered with regional languages. It maintained a kind of unaffected distance, however, due to globalization effect, code mixing has become very common between English and regional language.

It is clear that, 'Languages in Contact', no language lives in isolation. They are equal in status one may be language of power and other may be at the receiving end. The present study suggests that English language use in media; that to be in non-English speaking countries, has been linguistically innovative in other ways designed to achieve a compressed style. That is device like, using non-English words, nativizing English phrases and clauses are especially characteristic of newspaper prose.

In the context of globalization, the media have seen an unprecedented amount of change, in quantity, technology and wider public participation: the speed of transmission has increased many readers participate both actively and passively.

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7

The Spirit of Women

A woman in Indian society is considered and compared to the Earth (Gandhavathi). She blossoms forever like earth. The earth which gives fragrance in all seasons, creates new thing—woman does the same. She is an image of the earth, who would be always vibrant towards healthy developments in the society. The Indian society believes that men have the power and cultural hegemony in the society. Here men become heartless in women's issues. Like devastating the thick forest, polluting our pure rivers, he pulled her to the corner of insecurity. It is commonly recorded from village to Delhi, the problems like killing, abusing with piercing words and atrocities on women. It is because a young bride whose mehandi has not been dried up was killed for the reason that her parents have not paid the dowry.

It has been written by the foreign travellers and historians with a surprise and agony: even in the past woman was burnt on the pyre of her husband in all parts of India. The concept of deity, mother is 'God' is only an eye-wash idea. The male dominated society has always compared women with wealth like gold, land and treated her as just an instrument. A woman is an illusion in the eyes of men. According to Manu, the law giver of Hindu Society, she has been given the (place) status shudra, even lower than the down trodden-outcaste people. All these facts regarding the women are glorified in the records of Manu Smriti.

Our mythological hero: now he is the man of many controversies, who had been called in mythological stories, the man of all manners (Mariyada Purushotama) Ayodhya Rama, mercilessly pushed Sita into

the burning fire. He banished her to the forest when she was in pregnancy, without any hesitation.

Parashurama to whom people called the man of incarnation, who is known to the world as Edipus, mercilessly cut his mother's throat, these incidents hold a mirror to the deeds of man who had done in the past and doing in the present. Husband, who burns her, son who kills, it has become a natural phenomenon in Indian male chauvinistic society. The burnt Sita and killed Renuka will never survive in this world; it may be just a hope that is all. Because, though a woman who is hundred per cent chaste, this massacre will never stop.

All religions are in competition to treat her inferior to men. The two evil practices like disfiguring woman's beauty; by shaving her head after the death of her husband which is unusual one and Burkha system are the eye witness we have in the society. Though women strength was half in the number of the total population throughout in the history, but we never come across their representation in art, literature, philosophy, social and contemporary values. The men supersede women and dominate. For centuries human experiences have been synonymous with the masculine experiences, which made the collective image of humanity one-sided and incompletes. Throughout the history, she had been plundered by men. Whatever the male says, without any reaction she accepted, it shows her immature thinking. Sanchi Honnamma who has written "Hadibadeya Dharma" and innumerable women had become the victims of these immature thinking's. Butonly the poet Akkamahadevi came out of those mindless thoughts. She had self-respect. She was knowing the facts that, because I was born a woman, I am not inferior, simultaneously rather knowing another fact, male does not have any special criteria. Our folk artists who created ample of unwritten literature had recorded the agony, misery of the women. The age old gender discrimination is deep-rooted, even in generous and impartial minded men.

If he could behave unconsciously by wearing a mask of goodness; it unveiled any movement, and rises hood in any circumstance. Lord Shiva the deity who held his inamoratas (Lady Love) Ganga on his head and gives a special place to his wife Parvathi. But the worshiper did not like it. Hence, Shiva immediately divided his body half to Ganga and another half to Parvathi and became 'Ardhanariswara'. This mythological story of Lord Shiva is a mark of male love towards the female. This is role model to the male society who can claim immense love towards his counterpart. This is a sign of origin of new healthy-culture.

Original Kannada: Dr. Kalegowda Nagavar

8

Dalits and English Language (English at Cross Roads)

English as a language becomes a world language for one reason only—the power of the people who speak it. The power means different things: It can mean political power, Technological power, Economic power and Cultural power. Political power emerged in the form of the Colonial that brought English around the world from 16th Century, so that by the 19th Century, the language was one "On which the sun never sets". The power of the language created its impact on the first generation people of India too. The first generation feudal landlords, upper caste Brahmins, like Raja Ram Mohan Roy, Nehru, and Tilak etc. And other upper community people like Gandhi, Lohiya and many others. They learnt the language and got benefited much in the Colonial Government.

Technological power is associated with the 'Industrial Revolution' of the eighteenth and nineteenth centuries, when over half of the scientists and technologists who made that revolution worked through the medium of English. Now you take an example. In India who are all in the IAS, IPS and all other key posts. It was just India got freedom, only those who had an idea of education, they sent their children to the schools and gave them good education in better schools. Dalits, OBC's and Minorities were in a nexus of poverty and dilemma of heaven and hell. In Indian social system dalits had been discriminated and suppressed from the centuries. They were kept in dark. The priestly class and the other class who believed their superiority in the social orbit did injustice to them. In the history, the pundits who had controlled the crown with the language which was unknown to them in Sanskrit, which is a language god speaks, and even gods people communicate.

The mindless argument was in practice, Manu, in his *Manu Smiriti*, mentioned these words, Sanskrit is a language of pundits they have to learn and practice it. If a Shudra or Atishudra over hears Sanskrit conversation Mercury should be poured in his ears. If he ever tries to speak, his tongue should be cut off, in case he sees Sanskrit assembly his eyes should be removed. This false law kept the ninety seven per cent of the people in dark. Still these 97 per cent insects, beasts adore them, admire them and appreciate their misdeeds. Dalits' life was completely minimized and marginalized, they were landless and agricultural laborers, masons, cobblers, porters, rickshaw drivers, cycle rickshaw pullers, cart pullers, hamalies, bonded slaves, etc. How can they think regarding their life and their children's life? Most of the landlords pay advance money to the festivals, to drink arak, to celebrate native deity in the grand manner. Poor agricultural laborers will spend minimum Ten thousand to celebrate his native deity.

For sheep or goats	:	2000
For spices	:	500
New cloths	:	500
Ration	:	2500
Alcohol	:	2500
Other expenses	:	2000

This is a meager amount every family spends. Not a single enlightened community minds to celebrate this but systematically they persuade these Dalits to do so, they offer them money. In this condition, how they can improve their life. Dr. B.R. Ambedkar claimed that it is a right of all Dalit to get education and equal opportunities in the society. It made the upper class people to redden their eyes. The Indian Constitution provides this opportunity for social justice, when they started crawling not even stand and started walking, upper communities started to stare at them.

It is true that except few Dalits of first generation able to understand English properly, their tongue was sharpened. It is because education was new to them. Their life was just like the life of savages or the life of neolithical age. The environment, their behavior, psychological condition was not good. Even though a Dalit boy is brilliant the upper caste people ridicule. "Oh, see the scavenger is dreaming to become sahib". The poor chap has to tolerate. "What sarpa, I heard that your son is going to the Angrezi School, I think the teacher might have wrongly put a word in mind, don't believe him. After some years your son becomes lazy, he will not work, think, I am not your enemy". These wrong pieces of advice of the land-owners, who do these things for himself discouraged the Dalits. The British tried to uplift the down-trodden through educating them. The

varnashrama system did not allow them to do so. The great reformist, Jyothiba Phule, Shahu Maharaj of Solapur, Krishnaraja Wodeyar IV of Mysore and other great men understood the feelings of the people. Hence, they started some colleges to educate the poor.

English education first reached the upper caste people early in 17th century. Raja Ram Mohan Roy—Realized the importance of English and learnt the language and called his people to learn it. The British rulers grabbed this opportunity; they wanted some local people, who can act like the clerks. The pundits who know Sanskrit learnt English. They knew the fact that English is such a language which could provide them all facilities. It brought them very close to the rulers. The priestly class; who enjoyed the position in the history were brainy people, they are like fox, they had sweet Tongue which Pleases all people created, evil, God, heaven, hell.

They created all these because they do not want to work in the field. They create a panic world to threat the Shudra and Atishudra. It, Shudra, Dalit and a priest's son together go to the school, God will curse, how could be a Shudra and Dalit be equal with a pundit's son. It is against the Hindu law. According to Hindus, Shudra and Dalits are born to serve the upper caste people, if they are educated the society will be imbalanced. This was the reason to avoid education to Dalits. A man who is not knowing how butter is extracted, how ghee is made of, he eats ghee but he does not want to know the process. A man who cleans cattle shed, extract milk, boil it and make curds, churn it and extract butter never taste how ghee is? A girl, who prepares garlands never, puts some flowers to her locks, these are the hard realities of Hindu society. Phule, the great thinker convinced British rulers to open schools for dalits and women. Whereas, a false reformist Raja Ram Mohan Roy, opposed the Hunter Commission's Report on education according to the commission all dalits have to get education. But, Raja Ram Mohan Roy gave an open statement that Dalits should not get educated. This shows the double standards of traditional minded Hindus view on Indian life.

After 50 years when Dalits are in a position to know what is what, they claim that education is polluted. Here, dalits, OBC's, Minority people occupied some good place which is unbearable to them. Dalits are aware that the foxy way of the upper caste, their suppression made them to do so. But the fact is, the land holders in Shudra community using many tactics to bifurcate SCs and STs. On 17.08.2005 a newspaper reported on land owners of the Hallikeri village in Gadag district banned dalits, they kept the gun on the shoulder of 'Scheduled Tribes' to control the Scheduled Castes whatever it may be, the youth started a massive rally to bring awareness among the Dalits. Now everyone realized the strength of

English language which was neglected as it is a language spoken by the people of East-India Company.

As we all know the fact that "English is the epicenter of good education, it is also the epicenter of information technology, Science and Cultural life of many countries" still some brainy people systematically master-mind the situation to deny an opportunity to dalits to learn the language. It they learn the language, they realize what is what? But some people want it to be kept as 'Pandoras box'. We have many examples in our society,as all higher caste people, land-lords' children are educated in English medium schools. They are in the USA, the UK, Germany, Switzerland etc. Because they want them to be scientists, engineers, doctors, English professors, Great Historians and what not? If we could collect the data of NRI's we can get hardly two-three down-trodden who are in America. But the people who are opposing English their children, grand children, their relatives who were studied in English convent they are all settled in America. This is the destiny of this nation. A fellow who became rich in recent years by starting Software Company, claims that he is Don of Karnataka. He speaks regarding the quality, he forgot the fact that his people and education from centuries. The Dalits, Minorities and OBC;s have just begun the education and they have many hurdles. The Dalits do not have land to till, money, social value, cultural equality. Even today their life is under threat. How can one expect a quality or standard? I remember a story of 'Vaddaradhane'. The story is follows. Once there was an orphan boy, he was struggling a lot to have food. Noone trusted him and offered him food. The feudal land holders just neglected. The boy left the village. He went in search of a job. At last, a baniya gave him a job of wood cutting in his wood depot. The fellow was very stingy, and very particular in paying less and extract more work. He found out the boy's urge and cautioned his wife:

"Do not give him full meal

Do not give oil to his head

Do not give water for bath."

Without asking him a question she agreed. She followed his foot-steps like an obedient servant. The orphan boy worked hard and the man who had appointed him became prosperous. The boy worked like a bullock. After a few months, the lady gave him full meal, gave water and oil. The boy when he had the complete meal, after filling his stomach, he felt a sort of comfort suddenly his brain started working. He thought his position; he realizes that the baniya suppressed him. He did not provide him good facility but extracted much work from him. The boy decided to ask him owner regarding some cloth and bed sheets. When he asks boldly baniy, widen his eyes in surprise. When he asked boldly, baniya realized

something has happened. He goes to the house and asked his wife regarding the boy. The poor lady revealed the fact, how she took mercy and provided him the comfort. The fellow became furious and drove out the lady from the house. In India dalits, OBCs and other hardly get one meal a day. Always they are struggling to have some comfort but they won't get. The poor people's position in India is like worms, insect and creatures, they does not have life of any king. They are born as slaves and die like slaves, all comforts, enjoyment is meant for the aristocrats.

After Independence when the country became sovereign Union democratic Sardar Vallabhbhai Patel, merged all provinces into the Union. All feudal land-lords like Desai's, Patil's, Thakur's, Yadav's, Reddy's, Sharma's etc., protected their lands. The land was not properly distributed. Landless community suffered a lot. The logic here is one community had land, one community grabbed all opportunities, and they became first civil servants of India and protected the welfare of their community people. The beaurocrats amend the law according to the benefit their community. When former CM of Karnataka Government late Gundu Rao passed an ordinance, who crossed the age and passed SSLC must be appointed in the government jobs. Who were the people who got benefited?

Dalit's Group A, B, Cs, no. Only learned class people get benefited. Is this a social justice? In 70s and 80s, Dalits were just opening their eyes. In the latter phase when IT, computer was introduced who were the people who got benefited? Are the dalits, OBCs, never? Dalits, OBCs were not aware of such things. Hence, they did not learn English. See how systematically these people serve the Dalits from the main stream. When reservation was introduced they started a procession against English education, but that was only to insist on other children, not for their children and their children educated in the English medium school passed computer engineering and well-settled in the USA, the UK. Because the IT companies are benefit-oriented, they need the brainy people they never compromise with quality that is how a boy who studied English easily get a job. How can the rural folk dream this? That to be a Dalits in this nation treated like bad-women, evil creatures. The Dalit women are becoming prey to the land-lords. A sari, dozens of bangles, for a powder box or even for fifty rupees, they sold their body to the zamindars who are the exploiter of the system. When Indira Gandhi brought a new policy of land, the Tenancy Act, did not achieve the purpose. All land-holders named their land in the name of the children who were not born. How can we expect Social Justice in this country. Those who are boasting as creamy layer-grabbed, the opportunities and exploited the poor and the down-trodden. English became boon to them. It is my experience in the college which I wanted to share here. In 2005-HSBC Multi-National Bank

selected Maharaja's college for their campus selection. As a coordinator I did all the arrangements for their selection. One of the lady who was the representative of HSBC, spoke to the students who gathered in one of the classrooms. There were more than 150 outgoing students from B.A., B. Com., BBM, First she tested the communicative skills, she asked them to introduce themselves. Only 20 per cent of the students were average, and 80 per cent of the students were below average.

80 per cent of the students introduced themselves like this I's name is

I study the Maharaja's college

I hobbies reading book

I's father is farmer.

The lady somehow tolerated their English before giving the above information some of the student left the class. Here what is important is that, the lady selected only two candidates. One girl and a boy, both are from BBM and have good communication skills.

The Two Students are:

- Both are of middle class, urban convent students
- Their social status is high
- Their parents are educated
- They are exposed to the learning environment
- 148 Students who failed to construct a sentence in English belong to:
- They were Dalits
- Many hurdles come in between their education carrier
- They have not gone to school regularly
- They learnt English from 5th Standard
- The teachers who taught them were not trained in English.

We should not compare the rural students with the urban students, the urban students have an environment of learning, but in rural areas children were not taught properly. My own childhood experience provides an evidence to support the argument. My teacher did not teach me, when I was in the first standard, I was the only students. He was coming from a nearby village three kilometers away from my village. It was very difficult for him to carry his loaded body all the way and a carrier box which consists, seven container with, curry, rasam, curds, etc.

He used to come at 10.30 a.m. and our school starts in a ruinous temple. When he starts lesson No. 1, some of the villagers come to ask

some suggestions, he closes the book and asked me to read, when one fellow leaves the place, another fellow occupies. When they stop coming my teacher orders me to go for lunch. He takes his carrier and asks me to get some curds, or milk to him. He goes near the tank, where big tamarind tree shadow is comfortable. After lunch he had a nap and goes to his paddy field, sun goes to set he face towards his village like cattle turn their face in the evening. It is true that my teacher did not go to the second lesson and I never learnt anything from him. Vacation started, then reopened the school then started summer vacation. I was promoted to second standard.

Meanwhile my parent sent me to rear cattle. Early in the morning I used to take buffaloes to the stream for graze, at 6 o'clock I had to clean cattle shed. 8.30 I had to go to the field to cut some grass for the cattle. 9.30 was my school time. I did not learn anything from my teacher, not by my parents, from friends I was like Ekalavya of the *Mahabaratha*, who educated himself from the inspiration of the idol of Dronacharya.

It was my brother who took me to the town and his mother-in-law laid good foundation. Latter on I picked up Kannada and English languages at the same time.

Today English is a big question. If you go to the villages of India you find many drop-outs in the village. Most of them failed in English. Particularly to dalits, English is a nightmare. In a survey I have conducted in my village—in which 90 per cent of the people are Lambani's (Dalits) and 100 per cent are farmers and agricultural labors. The total population is not more than 350, the list of drop-outs is as follow:

Class	**Subject**				**Gender**	
SSLC	Maths	Science	English		Male	Female
	02	02	02		07	02
PUC	History	Pol. Sci.	Soc.	English	15	Nil
	Nil	Nil	Nil	15		
B.A.	Nil	Nil	Nil	02	02	Nil

The Socio-economical factor plays major role in their education. The Dalits students have the potentially but the circumstances will not allow them. Innocence, inferiority inconvenience, helplessness, makes them to lag behind in learning the language. Even in the university teachers are not willing to allow a Dalit to express his views. If Dalit could have asked question teacher become furious and show his ability in failing the student in the examination. How can a Dalit come forward and communicate with the world. Some of the teachers misleading them by providing and furnishing the false information of history. Some politicians,

intellectuals, upper caste people, entrepreneurs indulged in diverting the attitudes of the people which creates unhealthy environment in the society. Discrimination, disturbs the learning process—some traditional-minded teachers are prejudiced, biased they discourage the students to learn English language.

With all these, what is important here is that the false intellectuals who educated their children in the English convent schools and pushing the Dalits children into the well should be stopped. Learner-friendly approach towards English language should be created. The government should immediately amend the law and start English from the first standard students irrespective of rural and urban dichotomy.

9

Rural India and English

People acquire language, as it is a social need. One learns one's own mother tongue or native language in a natural way. As one's social environment gets widened one starts acquiring a second/foreign language. As India is a land of rich social and cultural traditions, customs, and values, beliefs of different races, communities and regions. There is a relationship between society and education. Education involves 'Learning and Teaching'. Education is one of the means for social development. A well-developed society is a pre-requisite for educational excellence. As language has a social purpose and cultural mobilization what has happened in pre-independent India, now language learning has become a necessity rather than a fad in the event of Globalization. In India as we know English is a 'Lingua franca', rather than Colonial Language; it is officially recognized as associate official language in India.

After Independence Indians particularly the rural and the down-trodden realized the importance of English, there is a strong feeling among the rural and poorer sections that they have been discriminated against in employment and in social status, because, their inability to afford private schooling where English is taught efficiently and local Government schools have been teaching very poor English to their children. The rural Indians inefficiency in English made them fight against the slogan like 'Angrezi hatao' the sixties. Later on, after four decades, the new slogan appears to be 'Angrezi lao'. This reminds the Radhakrishnam Commission's recommendations of the continuance of the study of English (1948).

"English should be studied in high schools and in the universities in order that, we might keep ourselves in touch with living stream of ever-growing knowledge". It is the sign of growing relevance of English in India.

My aim is to focus on the status of English vis-a-vis the rural English learner. In India there is a contradiction of

- Urban vs. Rural, Regional Language vs. Foreign Language, Central Syllabus vs. State Syllabus, Male vs. Female, Private vs. Government, etc.
- Urban students have many opportunities and exposure to learn English language. Rural students do not have exposures, they learn English only in the school environment, they do not have feedback.
- English is totally alien to the Dravidian language speakers.
- Mother tongue intervention (Phonological and morphological).
- Problem of spelling and pronunciation.

English has been with us almost two centuries. Since, the establishment of the earliest Universities in India in 1857, the problems of English in India has kept on assuming fresh dimension with the passing of time. In rural India, there is an increasing demand for learning English, but the problem of teaching English still remains the same.

English is in a paradoxical situation in India, enmeshed as it is a variety of different situations. Whereas the role of English is minimal in the domain of the hearth and home, it is of paramount importance in higher education. Indeed, English is the vehicle of upward social mobility. Most people felt that the child's native language was the most appropriate media for elementary education; some people create some sort of fear among the rural students against English. Poverty, lack of infrastructure, single teacher, and native language medium school makes all improbabilities in rural English language learner. Whereas the urban students have all the opportunities, private English medium schools, newspapers, media, magazine, language speaking environment etc. Central / State syllabus-discrimination is a major problem in the rural India.

All central schools have NCERT syllabus, only central government officers' children have opportunity to study in these schools which are located in the cities. DSERT of the state has its own syllabus accordingly. The facility and opportunity which CBSE has is not found in DSERT's education pattern.

Another important social defect of Indian orthodox society is its male and female discrimination. Though a girl goes to the higher education or

even she gets a job parents has to give dowry, so they send their female child to the local government school which provides education in regional languages. In this instance, the Indian voice for compulsory primary education was to have a decisive impact on the question of the medium of instruction. The issue of compulsory primary education and subsequently, of primary, secondary, college and technical education was to become increasingly important in several, debates and committees. Eg. Resolution of Government of Education Policy (1904), National Education Movement (1800-1905), Calcutta University Commission Report (1995). The Zakir Hussain Committee (1938) recommended. "The proper teaching of the mother tongue is of all education, without the capacity to speak effectively and to read and write correctly and lucidly, no one can develop precision of thought or clarity of ideas...."

This was literally practiced in the rural government schools whereas the urban students have many options, in the course of time English medium schools and colleges multiplied rapidly.

This hierarchy is still maintained. Now all rural people are aware of the fact and hence are demanding English education to their children. Some people realize this lacuna and started English convents in rural area, and English language taught here is below the standard. Whereas in urban, standard schools are there to give lot of exposure to the students.

Rural children learn English language only in the school environment; some of the institutions have shortage of English teachers at the time a Kannada teacher, a Mathematics teacher teaches English to the students. This is a hard reality what is happening in Indian schools; particularly in rural illiterate parents ignore their children's progress.

In case of the children of Dravidian language group, English language is entirely new to them they accustomed with their own language set, phonetic, phonological, lexical, syntax and semantic patterns are changed from Dravidian languages. It creates some sort of confusion to the students who start learning English. New language appears all of a sudden to the rural children which creates aversion among them.

Another major language related factor that complicates the issue is bilingualism / multi-lingualism. Children whose mother tongue differs from that used at schools have the additional burden of learning to cope with difference in the school environment addition to their learning difficulties one of the key issues dealt with at length by the Snow Committee prevention of reading difficulties. They identified several factors which are important in primary prevention: early opportunities to acquire some level of awareness of print and of the utility of literacy to,

specific knowledge of letters or frequently encountered words, some capacity to play with and analyze the sound system of native language and motivation to use literacy. Language development of rich vocabulary and familiarity with the language forms used for communication. Students in urban areas, are exposed to more than one language even in their pre-school years. Once in school, they are expected to master more than one language and script. Whereas in rural India, children have no such exposures, when they start learning English, mother tongue interference is quite natural.

Common Phonemic Errors of All the Six Students is Given in the Table

Spelling and Pronunciation: Mother tongue is most apt and natural expression to convey messages clearly. He has to acclimatize himself with English language if he intends to acquire. As language learning is an oral—aural phenomenon, acquisition to good pronunciation is an important stage of language learning process. A learner of a language must acquire the capacity to recognize the different speech sounds occurring in the language. In case of rural students of Karnataka whose mother tongue is Kannada written form of Kannada language is very near to the spoken form. But in English certain letters are not pronounced as they are written: For example:

Kannada	**English**
Halu	Milk
Neeru	Water
Hannu	Fruit

Kannada speaker takes /halu/ and /neeru/ literally, there is a similarity between the written and spoken form of the object. Whereas / walk/ and /talk/, /cut/ and /put/, i and u letters are pronounced differently in words like /colonel/ spelling is entirely different from its pronunciation in such case Kannada students, who are aware of this fact that their language has similarity between written form and spoken language, naturally he writes /karnal/ to /Colonel/ reason for this interference is most L2 or foreign language learners have ready views and clear motivation possibly because they are aware from their primary language experience. Many researchers have observed that phonological interference of native speaker learning English is a natural phenomenon. According to Karshen's 'Monitor': model theory of possible general interpretation of these results.

"Language acquisition is unconscious and results in an utterance initiating linguistics system. Language learning is conscious process which results in a 'monitor' a system which takes the output of the utterance initiating systems as input and alters it in various ways.

Acquisition is typical of children and adult in a formal learning environment. Learning occurs in formal situations and is limited to adults. The end of the critical period may make to decrease in acquisition due to Biological cognitive or effective factors".

I would like to give a few examples: The influence of the mother tongue on the English language learners further in their writing.

Mysor	for	Mysore
Decid	for	Decide
Chang	for	Change
Natur	for	Nature

This is because, when they write the names of persons and places like, Kumar, Sridhar, Chittur etc. They end them with the letter /r/. So the same habit seems to be the cause for leaving out the last vowel '/e/' after '/r/' consonant. When the same sound as they pronounce for Kumar they produce as Mysor for Mysore. These are the errors we find in the rural students these mistakes should be identified in the beginning and corrected. But the problem is that some states introduced English in the 1st Standard and some states introduced English in the 5th Standard. B.K. Chandrashekar the former Primary and Secondary Education minister said in the Karnataka assembly some time back, "About 95 per cent of rural children fail in English". It shows the rural students don't learn any English at all. Even in the degree examination the situation is the same. Some of the students though they are good in their optional subject the medium of instruction is in their mother tongue. They are unable to pass one subject in English, this is the great set back to our education system.

The need of the hour is not seminars and research projects but the trained teachers and good infrastructure the minimum requirement for the schools to function in rural area. English language should be introduced from the Ist standard itself. The teachers who are appointed in the rural areas should stay in the particular villages where the schools are situated. The long standing debate on medium of instruction should change. As Nabaneeta Deb Sen observed, "People are generally confused about the two issues, namely, learning English as a subject and using English as a medium of instruction. These two issues must be kept separate. I strongly feel that English should be taught as a subject from class I to all children, whereas the medium of instruction should be the mother tongue of all the learners...."

This is true in this juncture. Another statement by Nabaneeta Deb Sen is as follows: "Students from English medium school participate actively in the English class, while those from Kannada, Tamil medium schools are hesitant. When the students realize that the teacher is always interested

in finding faults, they choose to keep quite in the classroom". This inferiority complex continues throughout his Education and even after, so he escapes from learning the language.

According to Dr. Priya Hosali of CIEFL, Hyderabad the number of Indians who speak some English is indeed, very large and these people may help us to keep the country together she said. "Apart from the educated people who invariably speak English we have taxiwallas, waiters, and shopkeepers. I have done research on Buttler English i.e., English spoken by waiters. Their English is similar to the English spoken by taxiwallas etc." Their English is not the one spoken by educated people but they are still speaking a kind of English. It is a language in its own right. I feel that as far as purpose is only communication.

"Where I going tomorrow is as good as I will be going tomorrow". A majority of the Indian population speaks English.

This may be found all over India, irrespective of rural and urban. But the thing is opportunities to the students, because English is a universal language. It cannot die. It may gain more ground in the future. In rural India, people are again coming around to realize the importance of English.

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10

Concept of Empowerment in English Language Teaching and English Language Learning

As language has a social purpose, it is mainly used for communication as well as social and cultural mobilization. English is one of the dominant languages of wider communication in the world. The changing scenario of the 20th century has seen the phenomenal spread of English and its emergence as a global language. It has assumed a significant role in the developing multi-lingual nations, including India; the Linguistic experts surveyed the nature, extent and rate of spread of English as an international language. The global capitalism, world market economy and new information technologies are the important factors accounting for the spread of English all over the world. The use of English as a language of science is indicative of globalization trends in the growth of science, technology, industry and information technology and market economy. It helps the industrialized nations to extend their power over the educational systems and scientific studies in the developing countries. That is why, I linguist, rightly commented, "Perhaps all languages serve men more precisely at concrete levels, but the gravitational pull of English is especially strong". Probably it's marked centripetal nature is best explained in terms of its ancestors: the forest roaming Angles and Saxons, the sea-roving Vikings, the farm loving Romans, and most potent of all, the Hellenes, who made to good earth is a silent element in the culture within which it took form. "This is how English language widens its area in the globalization nexus". English language is a 'Lingua Franca', rather than colonial language in India; it is officially recognized as associate official language in India. 'Angrezi Hatao' of Sixties, Four decades later the new slogan appears to be 'Angrezi Hatao', reminds the

Radhakrishanan Commission's recommendation of the continuance of the study of English (in 1948).

"English should be studied in high schools and in the universities, in order that, we might keep ourselves in touch with the living stream of ever growing knowledge". It is the sign of the growing relevance of English in Indian life. There is a strong feeling among the rural and the poorer sections that, they have been discriminated, in employment because, their inability to afford private schooling, they are not efficient in English. Nowadays English learning is becoming important for sociological reasons as well as social status too. A person who knows the language will have a different image in the society, he is respected and honored by everyone. It is a prestige to speak English. It is also true one can learn this language relatively easily.

The present topic "Concept of Empowerment in English Language Teaching and English Learning" is very relevant, as the vitality of a language depends on many factors, such as the number of speakers, their attitudes, their social status etc. As M.C. Daid has rightly pointed, "To us falls the task of breaking a frame, many of us are deeply attached to. But we have no choice: we must act now to shape a digital culture of empowerment of English language or we will be swept away, wordless into a matrix on the human interface, forever". This is what we need at this juncture. "The term language empowerment is a process through which one can authoritatively handle the language functionally". Learning language is a process, it is a continuam. It needs a lot of effort to create a proper learning environment. Basically English should be taught for communicative purpose that means concentration should be given on teaching the language not about the language.

Students acquire the ability to use the skills of the language fluently, effectively, correctly, confidently and naturally, in real life situations—that is to say the learner imbibes and internalizes the language.

English language is being learnt by people of all walks of life, students, businessman, housewives, politicians etc. Nowadays a person who does not know this language is considered most backward in the society. Even though the English language learners strength is increasing, still there is a mental block among the people who learn this language as a foreign language, language that has become part and parcel of the country. Our institutions teaching English language have to give up the traditional philosophy of education; they have to opt for new trends, approaches of language teaching. The global spread of English has generated the tendencies of language shift among the developed languages of the European Union and other parts of the world. According to the estimate by the British council in its press release on English 2000, "One

out of five of the world's population speak English at some level of competence, demand from the other four-fifth is increasing". This is what we need at this juncture. The concept of empowerment should focus on certain untrodden areas.

Teaching and learning area must be focused on environment, because the learners of the language have different purposes. In this regard the English language area out comes in the curriculum frame work should insist empowerment, which would focus on environment integrating.

- Teaching innovative and student-centered approach to learning.
- Develop individual and group learning programmes as a consequence of recognizing the diversity of student's needs and learning styles.
- Develop a balance of specifically focused and opened tasks.
- Embed the use of technology in the learning outcomes for students.
- Provide opportunities for integrated learning or cross-curricular links.
- Ensure that the technology improves the teaching and learning programme and learning effectiveness.
- Take an enquiry based and problem-solving approach to learning.
- Provide opportunities for students to evaluate and shape technologies development.
- Link activities to a school plan that is focused on student outcomes.
- The Matrix given below indicates some ways in which students can be given the learning opportunities to address concepts, skills and processes of English by using technology. The Matrix highlights the English strands of speaking and listening, viewing, reading and writing and the inter-related sub-strands of use of texts, contextual understanding, conventions and processes and strategies.
- The matrix (drawing examples from the Technology focus schools lesson plans and the innovative). Illustrates how English outcomes can be addressed using appropriate technologies.
- Where particular strands or sub-strands were not represented in this material, additional examples have been added by way of illustration. The examples represent activities that integrate technology across the strand and sub-strand outcomes in English learning area.
- Computer or other technology-based activities need to be designed to meet the outcomes from the curriculum frame-work and student

outcome statements in English, taking into consideration the age prior experience and level of development of the students.

- Language learning depends on reinforcement; it is not a solemn activity, language is learnt through automatization, practice and exercise.
- Motivation is important factor in learning.

With all these natural modes of exposure, "The Behaviorist School of Psychology" believes that, Language learning depends mainly on 'Memory' and 'limitation', What is important to support this is some strategies, which helps an English language learner?

Teacher-guided before Teaching, the teacher should know	**Student Empowerment before**	**Specific Strategies before**
- Discovering what to say about a particular researching	- What is his topic? the purpose	- Talking, inter-viewing reading, topic
- Considering the variables of listening, purpose, audience and forms	- Who is his audience? - What should he say? - What form should he use webbing	- Brain storming clustering, mapping
- Planning visualization	- How should he organize his ideas?	- Viewing. Guided Imagery - Journal writing

During Teaching	**During Learning**	**During**
- Teacher should say What is meant as directly and clearly as possible?	- How can he introduce his topic?	- Mapping thoughts - Writing-off a lead - Fast or Free writing
- Finding an appropriate voice and point of view	- How can he develop each part?	- Personal letter - Conferencing - Reflecting and
- Telling the reader about the topic	- How can he conclude his topic?	- Questioning self

While Revising		
- Editing for ideas and organization	- Has he edited and Proof read?	- Reading Aloud to another
- Proof reading for conventions other than content	- Has he practiced a variety of editing and proof reading Methods? Which work is best for him?	- Using Revision checklists - Check and question him - Using pass strategy - Self monitoring - Peer conference

These writing strategies help the English language learner to gain command over the language, because English is a multi-faceted phenomenon not only to the Indians but also to the learners of other countries. Sufficient care has been taken to capture in all the splendor.

The domains of English are broadly classified as self-expression, sports and games, physical and mental science, science and social life. Unity, culture and literature of the particular land where English is spoken. English language creates confidence among the learner that he can easily transact with people; he can compete with anybody without any inhibition. English language learner over-comes from the psychological feeling of inferiority. Teaching of a language should support the learner, in this regard. What is needful is that the teacher should teach content not the context of the language. The language learner learns for different purposes; they are not particular regarding the literature, structure, grammar of English language. A business person for example, learns the language for business purpose. Here what is important is content of the language not its context. Now concentration has to be given to the learning aspect of the language. Keats rightly said. "Keep English up". It is necessary to widen its scope to explore the remaining space in the world.

In the present situation English language stands in the fore-front. It is accepted as a language of modern technology, it is the language of common people rather than aristocrats. Its acceptability, borrowing words from the other languages is the mark of its development. In the Indian context it has become at once evident that the Indian language have receded, while English has advanced. The learning process of English Language involves the psychological aspect of the learner.

Teaching English should inculcate some innovative ideas. Language teaching must be learner-friendly rather than learner's anti-aspects. In

India, English does not remain pure as English, Karnataka English, Kerala English, Tamil English; Bengalisized English in this context-content should be drawn from the local environment.

The most striking point in English language teaching and learning and its concept of empowerment is, teaching English through the native languages; we have a very good example of Sanskrit teaching. This is how English language teaching and learning can be empowered. This line of argument may not be acceptable for the traditionalists and the purists of 'R.P. School' But the results obtained by the new method which draws from the regional language have been positive and innovative and encouraging. Therefore, it must be put into practice more and more for achieving further progress.

11

Learning English is Not Difficult: A Personal Perspective

I was born in a remote village, which did not have infra-structure of any kind. My thanda people were astonished when the Electricity Board people dug the ground and erected poles to supply electricity to the thanda. There was no bus facility, in spite of the fact that recently mud road is converted into a tar road. But people had to walk at least three to four kilometers everyday to go to the town.

My father is a farmer; he did not go to school; he is a man of thumb impression; my mother too was an uneducated house-wife who worked in tandem with my father in his struggle for survival in the society.

Ours was a large joint family in those days. Four among six brothers left school. They had just managed to write their names and after that went to the fields as agricultural laborers. One of my brothers completed ITI—and joined a factory. It was he who took me to the city for schooling.

My early schooling was not up to the mark. I was the only student of a teacher who taught me in a ruinous temple of Lord Sevabhaya and Mariamma. Actually, I wanted to become a doctor, the wish which was not fulfilled. After failure in science I switched over to the arts. My teacher advised me to study at Karnataka Arts College, Dharwad which is one of the prestigious colleges of the nation. English major with history and Linguistics minor combination I selected for my degree course. I chose English to earn my livelihood, but in the beginning I faced many difficulties because, up to PUC I studied Kannada medium in government schools. From Fifth Standard English was introduced. I faced the same hurdles as most of the Indian regional school children are bound to face.

In my class of forty-five students more than forty were from Kannada medium, only a few were from the urban convent schools. They started speaking English which was easy for them and very difficult for us. We were just dumb spectators. Some of us in the class had decided to leave English major and opt for some other combination. We went to the Dean of Student Welfare, Professor Gokavi, who taught us Johnson's Life of Milton. After listening to our request he said, "See, English is an easy language, it has achieved its world-wide status because of its intrinsic linguistic features. It is inherently a more logical or more beautiful language than others. At ease to pronounce, modest in grammatical structure and larger in vocabulary". May be Professor Gokavi was right. But I had my own reasons which prompted me to master the language. The reason was being historical, practical, intellectual, internal as well as external. Simplicity of English language is: It is an absorber of other languages, readily absorbing in words from whatever language it meets.

In the initial stage some of the problems one faces in learning English these are : psychological, cultural, linguistics, etc., even I had these problems in the beginning. I had ideas, I know what to say in my - mother tongue, but I was not able to communicate the same in English. I watched my classmates—how they pronounced, where they used past, present, future tenses, their intonation etc. Then I decided to communicate the ideas which I have in English. What I made was: I simplified my language so that I could express myself, reasonably and clearly. For example, I used short sentences instead of long ones to avoid confusion.

These are the instances:

1. See, Rama is sitting in the corner.
2. Now I am going to the University.

The second aspect is, I tried to think in English. I did not fall into the habit of translating from the mother tongue. I used the language lab; listened to the language as much as possible, started speaking extensively.

I am a keen observer of people who use English, I am also a believer in the fact that we can learn by imitating others not exactly in the sense of mimicking, of course. I must reveal two instances here to express my present position. When I was in the first year degree course my Linguistics teacher asked me to garland one of the guests on the dais. I was terribly confused. I asked my classmates, "Madam, What I should tell while garlanding?" madam replied, "You can say, on behalf of the Linguistics department I would like to garland the Chief Guest". I was shocked further, because I was thinking that it may be the speech or some such a verbal exercise. Luckily I escaped the ordeal of speaking.

The other instance is that; once we conducted a special lecture in the department. I was the class representative for the second year. Hence, the convener of the programme asked me to compere. Unconsciously I pronounced. "I requested Mr. So and so to address the august gathering". The students, who understood, started laughing at that particular moment. I did not realize what was happened. Later on, my teacher told me that I had committed mistake. Instead of using the present tense, 'I request' I had used. 'I requested' the past tense. It made me become conscious wherever I speak in English. I will be conscious of what I am speaking, to whom I am speaking. I decided to develop communicative skills. I realized the fact that correctness in language should be a matter of effective communication that is a process where the hearer understands precisely. What a speaker intends to convey.

Whether a word or construction is correct depends on what the speaker has in mind and tries to express and where he wants the emphasis, on choosing the precise form of expression conventionally associated with particular shade of meaning.

Now I am teaching English at the graduate level, my students particularly, rural students have problems. The first one is psychological. They panic when they hear the word 'English'. They think, English is very difficult and they never learn it. I found many students in Basic English, optional and functional English who are very poor in reading. They are unable to pronounce certain words.

For Example:

For Colonel	:	Karnal
Hour	:	Havar
Lodge	:	Ladage
Girl	:	Girl etc

In writing also they are far behind. Punctuation, verb, noun and sentences are incorrect in their writing. Some teachers instead of encouraging them and bring them to the language, discourage and make them widen the gap from the language.

Learning is a process, there is no age restriction. Although this approach may make the purists look advance it is a reality, that is a legitimate way of coming to terms with the language.

12

Teaching English Language through Literature

Language and literature are inseparable. They are complementary to each other. No literature lives without language and no language survives without literature. Language documents the feeling of the human beings in general. The ancient inscription and palm leaves are the two good examples for the presence of language. Before the invention of printing and publication engraving on rocks and palm leaves was in practice. After so many years investigation paper and printing was discovered. Great efforts by Caxton and Gutenberg revolutionized printing. Because of this, we have Shakespeare, who is still alive through his famous plays.

My main objective of this discussion is "Teaching English Language through Literature". This idea came to my mind to have a workshop on this topic with partial financial help of the university. When the university gave green signal sanctioning 65 thousand rupees I had to start preparation. Two months, I put all my efforts to gather more than one thousand and fifty English teachers to take part in this scholarly discussion. Twenty-five pre-universities teachers and one hundred twenty-five degree college teachers participated. Since it was a national level workshop participants from Tamil Nadu, Kerala, Karnataka and Andhra Pradesh actively participated in discussion as well as in sessions.

Many teachers had doubts and queries regarding the topic. English is an official language rather than 'Lingua-franca' in India Macaulay introduced English as part of curriculum in Indian schools. In 1835, Macaulay aimed at training "A class of persons, Indian in blood and color, but English in opinion, in moral and in intellect by exposing them

to the best that has been thought and written." During pre-independence era, English was the official language and the knowledge of English was considered to be status symbol.

The Indians educated at Oxford and Cambridge Universities became the elites or the creamy layer of the society. They were almost equal to the English and they changed their life-style too. Then came independence, the British left our soil, but their language did not. There was no national language to unite, education and govern in India. Here more than 250 languages are spoken amongst them There are 22 languages are scheduled according to the Indian Constitution. The rest of the language have no importance because, they are tribal languages which does not have written form. So, English became handy as it had been occupying the privileged position for more than three centuries. In this context Raja Ram Mohan Roy's words are very apt:

"Instruction in English is essential, if Indians were to access European scientific knowledge". Even the demand for English language was interpreted by British rulers. The elite class in India, the upper class Brahmins and Anglo-Indians enjoyed all privileges in the early stages of independence. The convent schools run by the Christian missionaries taught in English. Whereas government schools were without a teacher, expert in English; a science teacher was both a language teacher a mathematics teacher and there was no trained teacher of English in government schools. English as a second language is introduced in 5^{th} standard; a ward starts learning alphabets at this stage, what is the logic behind the policy nobody know's but urban people have all privileges, but rural child is still lagging behind in improving their English Language.

The problem here is; the English teacher who is forced to teach English does not know the language and its structure. Grammar, which tells about the pattern of the language is a term unknown to him; how can he teach the students. English teaching in India is like a Kannada proverb, Bija Vrikshanyaya (seed-tree philosophy) whether the seed emerged first or the tree? It is most irrational. The language skills like:

Listening

Speaking

Reading

Writing.

And language areas like:

Vocabulary

Grammar

Pronunciation.

When a teacher uses a foreign language in the classroom, he must be aware of all these realities. Teaching language through literature benefits the students to learn the different genres of literature:

Poetry

Fiction Essays

Drama Criticism

Some problems encountered by Language teachers with the area of teaching English language through literature i.e., of preparation in the area of literature teaching in TESl/EFL. Programs, absence of clear-cut objectives in literature, lack of pedagogically-designed appropriate materials that can be used by language teachers in a classroom context are taken into account.

Teaching Literature—Pros and Cons

The use of literature as a technique for teaching all basic languages skills:

Listening

Speaking

Reading

Writing

And language areas like:

Vocabulary

Grammar.

Do the languages teachers keep in mind all these aspects while teaching English? According to Collie and Slater, there are four main reasons which lead a Language teacher to use literature in the class room. There are valuable material, cultural enrichment, language enrichment and personal involvement. In addition to these four main reasons, universality, non-triviality, personal relevance, variety, interest, economy and suggestive power and ambiguity are some other factors requiring the use of literature as a powerful resource in the class room (the text and context.)

1. Valuable Authentic Material

Literature is an authentic material. Most works of literature are not created fot the primary purpose of teaching a language. Many authentic samples of language in real-life contexts (i.e., travel time tables, city plans, forms, pamphlets, cartoons, advertisements, newspapers, magazines' articles) are included in recently developed course material. Thus, in a classroom context, learner are exposed to actual language samples in real

life. Literature can act as a beneficial complement of such materials particularly when the first "survival: level has been passed".

2. Cultural Enrichment

For many languages learners, the ideal way to increase their understanding of verbal/non-verbal aspects of communication in the country within which that language is spoken - a visitor or an extended stay—is just not probable. For such learners, literary works, such as novels, dramas, short-stories, etc., facilitate the understanding how communication takes place in that country. Though the world of a novel or short story is an imaginary one, it presents a colorful setting in which characters from many social/regional background can be described.

3. Language Enrichment

Literature provides learners with a wide range of individual, lexical or syntactic items. Students become familiar with many features of the written language reading a substantial and contextualized body of text. They learn about the syntax and discourse functions to develop and enrich their own writing skills.

4. Personal Involvement

Literature can be useful in the Language learning process owing to the personal involvement it fosters in the reader. Once a student's reads a literary text, he begins to inhabit the text. He is drawn into the text, understanding the meaning of the lexical items or phrases becomes less significant than pursuing the development of the story. At this juncture, the provenance of the selection of a literary text in relation to the needs, expectations and interests, language level of the students in evident. In this process, he can remove the identity crisis and develop into an extrovert. Along with these important aspects, Maley lists some of the reasons for regarding literature as a potential resource in the language learning process, they are:

1. Universality
2. Non-triviality
3. Personal relevance
4. Variety
5. Interest
6. Economy and suggestive power
7. Ambiguity

1. **Universality:** Because we are all human beings, the themes of literature deals with the issues common to all cultures—Death, Love, Separation, Belief, Nature, which are universal. A learner must be exposed to these feelings.

2. **Non-triviality:** Many of the more familiar forms of languages teaching inputs tend to trivialize texts or experience. Literature does not trivialize or take down. It is about things which mattered to the author when he wrote them. It may offer genuine as well as merely authentic inputs.
3. **Personal Relevance:** Since, it deals with ideas, things, sensations and events which either constitutes part of the readers experience of which they can imaginatively relate it to their own lives.
4. **Variety:** Literature includes within it all possible varsities of subject matter. It is in fact, a battery of topics use in ELT within literature; we can find the language of law, of mountaineering, of medicine of bull-fighting, of church sermons and nursery talk.
5. **Economy and Suggestive Power:** One of the great strengths of literature is its suggestive power. Even in its simplest forms, it invites us to go beyond what is said to what is implied. Since, it suggests many ideas with a few words, literature is ideal for generating language discussion. Maximum output can often be derived from minimum input.
6. **Interest:** literature deals with themes and topics which are intrinsic, because it is a part of the human experience, and treats them in ways designed to engage the reader's attention.
7. **Ambiguity:** As it is suggestive, literature speaks subsequently different meanings to different people. It is rare for two readers to react identically to any given text. In teaching, this has two advantages the first advantage is that each learner's interpretation has validity within limit. The second advantage is that an almost infinite fund of interactive discussion is guaranteed, since each person's perception is different, that no two interpretations establish the tension that is necessary for a genuine exchange of ideas. These ideas of Maley suggest that language and literature go hand-in hand.

Another important aspect I would like to quote from Lingadevaru Halemane's article on 'Teaching Literature' is often referred as interpreting literature. But it is a prose of poetry, it has certain unique characteristic features. The writer intends to communicate certain special qualities or values through these writings. While the teacher is interpreting these qualities, he has the responsibility of communicating these qualities or values to the students, thereby he or she will stimulate the students to understand and appreciate the literary work. While doing that the teacher has the responsibility to adopt a technique to interpret the text.

Language is often considered the cloth of the literature and literary forms are the designs. Poetry, Short Stories, Novels, Essays, Biography, etc., is different cut fashions or designs of common cloth that is language. That means-basically cloth is not made of designs. It is the responsibility of the design maker to cut it for several fashions. Likewise writers employ the language as the design and create the aesthetic sensibility out of them. While creating such sensibilities he adopts several 'literary techniques' in order to make it unique. As language is a medium of communication, we use it in day to day communication. According to Chomsky: "The mechanism of language are related to certain fundamental operations of the brain and transformed into universal characteristics of human nature". These universal characteristics are seen in every language. The characteristics operate between the structure of the language and function of the language. But what is most important and to be observed is that this relationship is purely arbitrary. The relationship between the word and meaning, the signifier and the signified is totally arbitrary. The very nature of arbitrariness has given a greater strength to the language. This has led to create infinite possibilities out of finite structure in language. Further Mr. Halemane continues his argument by giving some illustrations. Many people are under the impression that language is a highly potential tool to communicate ideas. Language in its denotative meaning, that is, in its direct real meaning is unable to communicate extra thoughts. In that way, it is a highly limited and crippled tool.

There are other devices which are employed to extend to exploit, the possibilities of the language. Here he has given some illustrations to prove how best the language can be taught through literature. But as my knowledge goes, except some Christians in India whose mother tongue is English, those who learnt English in Christians convents and some of the central government schools, learnt English as First language, they learnt the English like any native language of India. But, other learners start learning English when they are in 10 years old. I learnt English alphabets in 5^{th} standard. The teacher who taught me English was not a language teacher, he was a history teacher. What best can be expected from him? English was an alien language to me. My father is a farmer he never went to school; in such a situation how can I have learned a language which is not so easy to pick up. I started learning English from standard fifth. ABCD.... Without Grammar and structure of English language, somehow I managed to learn English up to pre-university level. My score of 65 per cent in English at second PU made me to take up English Literature at my Bachelor's degree class. It was a hard task to digest English Literature not the language. A little bit of grammar was taught in language English class. By chance I stood first in my class. Later on Prof. Veena Shanteswar taught us prosody. So English language and

literature must be taught simultaneously only then the rural Indian students will be able to understand this language.

Some Textual Illustrations Given by Prof. Halemane are Like Things

Some says 'Bhîma is Strong', the listener is not happy with the description. He thinks Bhîma is not properly projected. Then he asks 'how strong?' the answer might be strongest. There ends the superlative degree. The listener is still not happy. He might further coax the question, and then the speaker adopts different techniques. He might say 'Bhîma is as strong as an elephant'. Here he brings in a comparison in the form of a strong object. This is known as Simile. The narrator might go one step further and say 'Bhîma is an Elephant'. Here he even nullified the comparison, the object with the subject, calling Bhîma as an Elephant. This is known as a metaphor. Simile and metaphor are the major devices used in literature. All these details are necessary. But most of the English teaching classes lack all these information because the teacher who teaches English does not have any sense in making English. Hence, English language and Literature are separate entities. But language must be taught properly at the early level, we all know that language must be taught at early level otherwise the interference of the mother tongue does not allow the learners to learn the language. The fixed word order of one's mother tongue intervenes when he learns the second language. The foreign language and social language in India taught in 5^{th} standard and in Sixth Standard respectively. Age plays a crucial role in all these learners. Mother tongue acquires 100 per cent space in the brain that is why without knowing past tense, present tense and future tense he speaks very fluently. When we start learning a foreign tongue like English, grammatical structure becomes an obstacle.

Hence, we need extra learning and teaching potentialities in language teaching process. In the Indian context local language normally predominate English, Kannada, Tamil, Telegu, Hindi, Dogri Rajastani number of Indian Languages dominating the Indian population are hurdles to the English language learner. The rural educated find it difficulty in learning English. What we are facing in the teaching process today due to lack of teaching English in rural areas is because of untrained and non-English teachers teaching English. Neither we are teaching literature nor language at all the levels of the education where we are? What we are whether English is needed? Some elite class intellectuals oppose English teaching at the level of primary and pre-primary classes. In the semester scheme naturally some question arises, what we are teaching? Do we succeed in our journey teaching? This is a mystery.

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13

Kannada Theater: Evolution and Development

Theater developed to its maximum extent in Karnataka. Its origin can be traced way back to A.D. tenth century *Mittravinda Govinda* of Alasingarya was written in seventeenth century. This is the first play written in Kannada language. The folk drama, the Yakshaganas, Sannata, Doddata, Srikrishnnaparijatha. Yasagara, Gandaligarata, etc., were the entertaining media that dominated in the past. There is no definite evidence to prove when exactly the Kannada theater was established in the past.

The writers of regional theaters in Indian languages have definitely done injustice to Kannada Theater. Mulk Raj Anand, who introduced the India Theater to Western readers (Mulk theater, though he discusses the Telugu, Marathi, Bengali, Hindi, Parsi and Gujarati theater. H.N. Dasgupta, who collected and presented valuable material on the Indian stage deals at length with Bengali theater and drama in five volumes).

Basically Kannada theater emerged from the folk form. In the era of monarchy a group of people were performing their duties as secret agents as well as drama players. But, we do not any evidence to prove this fact. In order to obtain at least an approximate assessment of Kannada theater from the point of view of an academic study, it would be desirable to learn that the territory has been divided into three main parts. These divisions were known as:

(a) Bombay Karnataka - (North Karnataka)

(b) Madras Karnataka - (South Karnataka)

(c) Old Mysore Karnataka

Though these divisions are too limited to cover the entire Kannada speaking areas, they could be approved for the study of origin and the growth of the Kannada theater. It is mostly under these divisions that drama flourished with their distinct and almost independent features.

(a) *Influence of Bombay Karnataka*: Marathi theater was very rich in those days. The company theater was the only entertaining media. The company used to go from one village to another village, city to city and had their camps; they were happy with whatever money, they got from the people as well as the landlords of the village. There was no steady income. Hence, the Marathi Company occasionally crossed its border to visit Karnataka. Artists like Dhuttargi, Gudigeri, etc., were influenced by this Marathi company and started their own companies in Karnataka.

(b) *Influence of Madras:* We do not have any written evidence regarding the influence of Tamil plays on Karnataka.

But, Royal Theaters contribution is much in the field of theater activities in old Mysore State. Before one discusses the real theater in Karnataka, it is important to talk about its history. Karnataka has a bountiful flow of literature. Kannada classics, from the time of Kavirajamarga of Nrupatunga of A.D. ninth century indicate from time to time the existence of an active theater in the Kannada-speaking land, and what is more, they indicate also a growth of the theater in two branches; one at the court under royal patronage and the second flourishing among the common people, mostly in the countryside. Occasionally, their literary indications get the support of epigraphical evidence and the two together act as the main source of evidence for building up the history of Kannada theatre.

The Court Theater

Going backwards to reconstruct the history of Karnataka theater, especially of the court theater, it is noted that the earliest available written play belongs to the phase of A.D. Seventeenth century. It is *Mitravinda Govinda* (A.D. 1680) written by Narassingaraya; court poet under the patronage of king Chikka Devaraja of Mysore (1672-1704). He was a nephew of Titumalaraya a friend and minister of the king. *Mitravinda Govinda* is an adaptation of the Sanskrit play *Ratnavali* of Harsha. *Mitravinda Govinda* written in old Kannada with frequent Kannada Padya and Akshara, Gana, Vritta suggests that the language was pretty well adapted for dramatic expression. If it was the very first play ever attempted in Kannada, the dramatic technique and language would not have given an impression of self-government. The inference that there may have been

earlier Kannada plays is supported by a verse in *Shabdanushasana* (1604) of Bhattakalanka, which mentioned the existence of the works of Kavya, Nataka, Alankara and Kalashastra in Kannada. This statement of Bhattakalanka supports the inference that there must have been some plays and also other dramatic literature in Kannada earlier than the seventeenth century.

The Concept of Nataka Shale

A number of reference both literary and epigraphical, are found from time to time to the 'Nataka Shale', possibly a decorated hall specially constructed for performance of Nataka. *Keladinripavijaya* (1763) of Linganna mentions one such was constructed by king Venkatappa Nayaka of Keladi (1582-1629), in his palace at Ikkeri a Nataka Shale' was established fully furnished with highly skilled architectural patterns. There was a similar 'Natyshale' which had been built, almost at the same time in the Mysore Palace, as mentioned by Govinda Vaidya, author of *Kantirava Narasaraja Vijaya* (1648). The earliest tangible evidence to the existence of the "Nataka Shale' is provided by the Mugud inscription, a stone slab standing to this day at the village Mugud close to Dharwar, which records the construction of 'Nataka Shale' by Shriman Mahasamanta Martandayya. The inscription is dated A.D. 1045. These reference to 'Nataka Shale' indicate a flourishing theatrical activity in Karnataka from A.D. Tenth century. But the question arises here is what kind of theatrical performance were taking place.

The Concept of Nataka (Play)

Govinda Vaidya, a renowned playwright of tenth century gives a description of Nataka as, it is a theme-dance, a *Natya*, or at the best a *Natya-Nataka*. As Bendre puts it: "But not Nataka Siddha, also used words like 'Nataka Shale', 'Poorva Nataka Sandhi', 'Uttara Nataka Sandhi' and 'Nataka' in his work, but actually his descriptions of the gorgeous performances suggest that they were essentially dramatic-dance like the *Dikkannika Natya* and *Jalakannika Natya* performed by ganikas or maidan dancers. There is a reference one can find in Basava Purana. There are similar reference we find in the ancient works: 'Sutradhara' later which was popular in art and science of natya and was the conductor of the performance. Muliya Thimmappayya identified him with the "Bhagawata of Kannada Bayalata" K.G. Kundangar, another theater activist, puts in a correct way, that the performance is identified itself with the Kathakali of Kerala more than with the Bayalata of Karnataka (Kundanagar. L.G. Kannada Sahityadalli Nritya, Parishat Patrike, Vol. XXIV.3.242). Probably, Baylata is a performance performed in an open space. It was an entertaining means for the villagers in those days. *Baylata* carries features of Kerala' Kathakali.

The word 'nataka' in Kannada suggests that a theme dance with avoid of the spoken word: a definite defination to this art form theater or drama is provided by Abhinava Mangaraja, author the lexical work in verse, Abhinavabhidana (1378): "The performance would be called a nataka when nritya was performed in the method of 'Hastanga' and 'Drstigati'. Abhinavabhidana of Mangaraya (ed.), Mariyappa Bhat, 1952.

Earliest Prose Plays

There was no prose play in existence in ancient Karnataka. Bhatta Kalanka Deva of early seventeenth century makes a mention of existence of prose plays. The history of Vijayanagara dynasty provides some evidence of possibility of the existence of Kannada plays. The great writer B.A. Saletore writes:

> *Gangadasa, Pratopavilasam* of Gangadhara mentions that an actor of the court of Vijayanagara on hearing that prince Gangadasa was in need of a proper person to stage the new drama...proposed to go to the court of that ruler. The farce in two acts entitled *Dhurta Samagama Prahasana* of Joytireeshwara Kavi Vebaracharya must also have been staged in Vijayanagara during the reign of Saluva Narsimharaya(1478). The theatrical world had considerably benefited by Kaladeepika of Saluva Gopa Tippa Bhoopala. (Saletore, B.A. *Social and Political Life in the Vijayanagara Empire, 397)*

Even then these theater activities were held in the court of provisional courts of provinces under the control of Vijayanagara Kings. There was a theater built by Sankanna Nayaka of Ikkeri.

Influence of Sanskrit on Kannada Plays

Sanskrit was the rich and scholarly language. The earliest writers were all Brahmins and they felt that they could survive through the language of Sanskrit. Even there was a trend that Sanskrit is the divine language spoken by the Gods and Goddesses and all heavenly agencies. So, it was the only language through which a scholar could express new ideas. Hence, writing in Kannada was thought to be an inferior act. The old Kannada plays were the translations of Sanskrit plays. As Nrupatunga (A.D.) has rightly pointed out, Sanskrit seems to have been accepted as model to copy. Sanskrit literature has given predominance to its drama and eminent playwrights like Bhasa and Kalidasa must have contributed more to drama. Keshiraja an acclaimed grammarian translated from Sanskrit *Subadrahavana* and *Kirtate*. Nagavarma-II (1145) wrote *Kavyavalokana*, which is influenced by Kalidasa's Vikramorvasiyam. His other works were Harsh's *Nagananda* and Bhavabooti's *Malatimadhava*. The great poets of the tenth century like Pampa, Ponna and Rama also contributed much to the theater.

Rama, the third of the great trio, made mention of a 'Nataka Vidhi' in his *Ajita Purana.* He also bought essentially dramatic characters in his *Sahasa Bheema Vijaya* like Kanchuki and Vidushaka. Durgasimha in his Kannada *Panchatantra* (1145) mentioned that the queens Mahadevi and Roopadevi played the roles of Sita and Rama for self-entertainment. This patronage continued up to the middle ages. It is helpful to know that the different kinds of theater emerged in Kannada speaking land in the past.

The Folk Theater

The court theater produced Kannada version of Sanskrit plays, it was meant for the entertainment of the privileged elite. The common man perhaps had not access to the court theater, as some times, queens and kings played roles there in. This explains the development of the folk stage independent of the court theater which was at best open to the classes not the masses. The court, as a patron of the folk theater, invited representatives' folk troupes to stage shows for the benefit of its own privileged audiences. As it was mentioned by *Govinda Waidya, Dashavatarda Nataka* and *Tarkunda nataka* were performed by the folk theater troupe in the court of Vijayanagara rulers (T.S. Sarma, Jayakarnatak, Cheruvu Belagal inscription of Karnool Taluq A.D. 1514) and also evidence of gifts of lands to rural actors are in support of this inference.

Influence of Yakshagana

Yakshagana, the picturesque performance of folk theater, flourished in the Eighteenth and nineteenth centuries. The life and literacy compositions of pasti subba (1760 to 1820) a great composer. He was the pioneer in the field of Yakshagana and the chiselled features of his compositions indicate that Yakshagana was popular in nineteenth century.

Other Folk Theaters of Karnataka

The other folk theaters are Srikrishnaparijat which was practiced in and around Bagalkot, Bijapur and Bidar. A group of people who play the role of Hanumanta, Bheema, Arjuna, Rama, etc., from the great epics are called 'Yasagara' or 'Bahrupees'. They just have make up with the dress and go from one house to another house and sing a song from epics to get some money. That's all they aspired to get. Gondalingas are basically singers, who narrate the stories of the king Chitrasheka and Somasheka. *Sannata* is also a folk play performed in Karnataka. The professional theater had been very much influenced by the dramatic patronage extended to the folk theater and Yakshagana.

The Modern Theater

The concept of modern theater emerged with the professional theater. The theater run by professional artists is known as the modern theater and commercial theater. The idea of professional is recent in India, largely

due to the western influence. The tradition in ancient India was that the actor was always something else by profession and was usually an agriculturist; perhaps, acting on the folk stage some times or was a learned pundit in the court of rulers. The modern theater of India is young when compared with the professional theater in other countries.

The National Theater was established in 1872 in India. It was the first regular theater in which actors received salary and tickets were sold to the public; it was started in Calcutta. In the other end Bombay did not owe much to the European influence. Parsis, the most intelligent minority in India, brought with them Persian artistic traditions and developed them in India. In a sense they are the pioneers of the modern theater in Bombay, both in amateur and professional fields, though Bombay also had, as early as in 1770, a play house where a number of English plays were produced. With all these developments in India, Karnataka had to wait for 30 years for he birth of its professional stage.

The year 1856 is memorable in the annals of the western Indian stage, for that marked the birth of the Marathi drama with the hands of Vishnupath Bhave, one of the gifted clerks of the chief of Sangali who started a professional troupe, and named as Saglikar Sangita Nataka Manadli which began to tour Maharashtra and Karnataka. This company influenced greatly with success of professional theater in North Karnataka. Marathi professional plays became the rage over the whole of North Karnataka. Kannada audiences crowded to see Marathi says, often without even understanding their language. It choked as though, in the on rush of the Marathi stage, Kannada theater, with the result that in 1870 Sakkari Balachaya, popularly known as Shantakavi, wrote against Marathi plays and raised his voice against it. This frustration resulted in starting a company in Gadag in 1877. Karnataka Nataka company and Veeranarayana Prasadike Kartapura Nataka Mandali were established. It was inspired by Shantakavi. Others who were inspired by this company were Umachgi, Nayaka, Gudi Raghavendracharya, and Konnur Jeevu written and directed by Shantha Kavi. Owing to this Shantha Kavi is considered as the pioneer of professional stage Karnataka. The company moved towards Mysore in 1876-77 in search of new audiences. Similarly, other too emerged in Karnataka. Dharwad, Ranebennur, Lakshmeshwar, Hubli, Kalghatagi, Navalgun, Halasigi Badami, Rabakavi, witnessed establishment of any drama companies in Karnataka.

Kannada Theater in Twentieth Century

At the end of nineteenth century marked the closing of a significant chapter in the story of the theater of North Karnataka. The new era produced some of the best troupes and also number of stage worthy plays.

One of the impressive professional troupes was Mahalakshmi Prasadits Nataka Mandali of Venkoba Rao. This company was started at Baihongal in Belgaum district. Konnurkar Kadasiddeswara Sangeeta Nataka Mandali had the credit of introducing women artists to the stage. Later on, an actor who carried out a brilliant career for himself as a proprietor was Vaman Rao Master. He was a renowned artist and Musician working with Sirhatti Venkab Rao. In 1913, he started his own troupe Vishvagunadarasa Nataka Mandali. He tried his hands in new experiments in the production as well as translation. Another great quality of Vaman Rao Master was spotting talent and encouraging them through providing them an opportunity. The most prominent names we can quote here are Gangubai Guledgudda, Mallikarjun Mansur, Gururao Deshpande, Basvaraj Mansur, Keshvabhatta Mosi and Ranebennur Nallapa.

The other troupes which came to limelight were, Jayakarnataka Nataka Mandali of K. Sitaram Shastri of Sirisi, Vishwa Ranjana Nataka company of Siddharamappa Handignur, Sri Krishna Nataka company of Gangubai Guledgud, Sri Rameshwara Natya Samsthe of Muddu Veerachrya, Basavaraj Mansur and Gohar Karnataki started Vani Vilasa company, Engi Balappa's Ala Vaibhava Natya Sangha, Sharada Sangeeta Nataka Mandali of Basavaraj Hosamani Kumareswara Sangeeta Nataka Mandali of Gangadharashstri Chitarigi, Lalita Kalodhava Mandali of Kandgal Hanumant Rao, etc., were the professional troupes which dominated the entire Karnataka stage in pre-independence era. In 1880, Chamarajendra Wodeyar of Mysore started a palace company and the first play which was staged at the palace was *Prahalada*. The then Dewan of Mysore, C. Rangacharlu, witnessed the performance. The court poets like Basavappa Shastri Sosale, Ayyasastri, Jayarayachara had contributed immensely to the growth of royal theater.

Another well-known company which emerged on Kannada soil was Gubbi Channabasaveshwara Krupaposita Nataka Sangha. It was established in 1884 by Gubbi Chendanna, Abdul Aziz Saheb and Sahukar Neelakantappa. This company made its anme in surrounding areas of Tumkur.

The Downfall of Company Theaters

After independence the Indian Scenario has completely changed. Modernization and advent of cinema were the main reason for the set back to the company theater. As days passed the taste of people also changed. The concept of ancient text and translations made them change their tastes. The amateur stage diverted the attention of the educated section. The professional stage of the epics, Purana's and other story based ways were outdated; hence the audience expected change would

come on the stage also. In order to attract and sustain the attention of the audience company drama's started developing vulgar dialogues with double meaning.

Sensible audience started searching for a new venue to be happened for all there entertainment. Amateur theater was supported by the great artists, writers, producers, directors and university professors. As a result, the new techniques were produces in Western theater. Traditional stage crafts, costumes, make-up gradually changed. The social plays which were performed in rural theater had a set-back. The evening 6 p.m. to morning 5 a.m. system was gone. The plays meant to like Hemareddy Mallaa, Satya Harishchandra, and other failed to create impact on the traditional audience.

Cinema attracted people, theater goers gradually increased. There were several reasons. Nobody had time sit whole day or night. Within three hours, they were getting at they wanted in a cinema theater. Cinema takes us the world of imagination which is unreal. And, brain-wash viewers and persuade them to accept the colorful cinema rather than the real world. There are the main factors reject the professional theater in Karnataka. The concept of cinema had totally changed, when it comes to the amateur theater. B.V. Karanath, Chandrashekar Kambar, Girish Karnad. Basavalingaiah, Janardhan, Prasanna, K.V. Subbanna Prof. Lingadevaru Halemane, Akshara K.V. May others contributed much to the amateur theater.

Bandaya movement which is known as protest movement gave a new shape to the stage. They started journey towards the village to create awareness among the people who are sleeping in the slumber of generations. Narguda village had been vandalized by the police and fire was opened killing a few farmers which enraged them to take the law into their hands. They killed a police sub-inspector and a constable. This heroic act was due to the impact of the theater. The song which became the theme song latter is:

From where do you come?

Where you are going?

We emerged from the midst of the earth.

Again where you are moving?

We tell you that we are going back to

Midst of the people.

Theater changed its concept and started a new ideology of street play which goes to the people and talk about the problem of common in common language. Later Dalita literary movement was started by Prof. Siddalingh, Sri Mudnakud Chinnaswamy.

Dr. N. Shantha Naik, Shiraga Halli - Who wrote mentioning a word of commendation. Maskeri M.K. Nayak, one of the promising playwrights, emerged with his powerful plays on the galaxy of Kannada theater.

Thus, Kannada theater is vibrant, relevant and patronized well. Girish Karnad, Mahesh Dattani and others have contributed in their own unique fashion, now forgetting the handsome service rendered by H.S. Shiva Prakash and others.

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14

Local Identity in R.K. Narayan's Novels

A regional novel which deals with the physical features, people's life, customs, habits, manners, traditions, language, etc., of a particular locality but regionalism does not mean the factual reporting or photographic reproduction. The regional artists emphasize the unique features of a particular locality but his creative imagination enables him to rise from the particular and local to the general and universal. The selected region becomes a symbol of the world at large, a microcosm which reflects the great world beyond. As Hardy confines to one district of England which he calls Wessex (the land of west Saxons) Narayan chooses Malgudi. The imaginary name of the South Indian town, where he was born and brought up from the background of his novels.

"Narayan's is the art of resolved limitation continuous exploration; he is content like Jane Austen, with his little bit of ivory, just so many inches wide: he would live to be a detached observer to concentrate on a narrow scene, to sense the atmosphere of the place, to snap a small group of characters in their oddities and angularities.... Malgudi although they may have their recognizable local trappings are essentially human, and hence, have their kinship with all humanity. In this sense, Malgudi is everywhere" [K.R. Srinivasa Iyenger 360].

Narayan's first novel *Swami and Friends* introduces us to a small Indian town—Malgudi on the border of Karnataka and Tamil Nadu. Though Malgudi does not exist on any geographical map, Narayan's imagination presents it more distinctly than any other region described by any Indian writer. Various critic have attempted to identify the origin

of this mythical town. Iyengar speculates that it might be Malgudi on the Kaveri of Yadavagiri in Mysore. Others are of the opinion that Narayan's Malgudi is Coimbatore, which has many of the land marks—a river on one side, forest on the other, the mission school and college and all the exercise is in futility to try to locate the original of Malgudi because, it lives in Narayan's imagination and he recreates the town beautifully in fiction.

Hardy's statement, "It is better for a writer to know a little bit of the world remarkably well, than to know a great part of the world remarkably little" is true in the case of Narayan.

The action of all his novels and most of the short stories is set in the imaginary small town of Malgudi. In his autobiography *My Days* he calls show he started his career as a writer, on a certain day in September, selected by "my grandmother for its auspiciousness, I bought an exercise book and wrote the first line of novel as I sat in a room nibbling my pen and wondering what to write, Malgudi with its railway station swam into view, already made, with a character called Swaminathan ruinning down the platform peering into the faces of the passengers and at a bearded face".

"I remember waking up with the name Malgudi on Vijaya Dashami; the day on which the initiation of learning is celebrated....Malgudi was an earth shaking discovery for me because I had no mind for facts and things like that which would be necessary in writing about Malgudi or any real place. I first pictured not my town but just. The railway station, which has a small platform with a banyan tree, a station master and two trains a day, one coming and one going on Vijayadashami. I sat down and wrote the first sentence about may town. The train had just arrived at Malgudi station".

As Hardy, the great Victorian novelist, keeps the spirit of Wessex alive before our mind in his novels, in the same manner R.K. Narayan's has achieved greatness by working on his, two inches of ivory. He was born and brought up in south India and it was the region where her was educated and did not go out of it till late in life. The formative years of his life were passed in this particular part of the country and as a result the novelist confines himself to this region. It is the life of Malgudi which he knew intimately, which had fertilized his imagination and he renders it accurately, vividly and realistically in one novel after another. The total picture of Malgudi and its environment can be reconstructed from a close study of Narayan's fiction. Since he has used the region for more than sixty years, from Swami and Friends (1935) onwards a few discrepancies can be marked but it is an exaggeration to say as Ved Mehata does, "It chaotically changes position".

Though Malgudi has shown considerable development and change the main landmark there remains the same as is stated by K.S. Ramamurti: " Lets us watch novel to novel the growth of the thirties to the more eventful and sensational years of the Gandhian and post-independence period".

Thus, the overall picture of Malgudi that we are able to draw is of a developing town having strong links with past when Srinivas in *Mr. Sampath* reviews the history of Malgudi and Sarayu, he reflects: "It might be in the twentieth century BC or 400 BC Malgudi itself dimmed and dissolved on the screen" [Mr. Sampath]. Sarayu flows by the side of this town.

There are several roads and streets, viz., Market, 'Race Course Road'', (in the Dark Room), 'Kabir Lane' and 'Kabir Street', 'Anderson home', 'Vinayak Mudali street', 'Sarayu Street', 'Abu Lane', 'Sellan Street', Kalam Street', and 'Mill Street'. In town there is 'Lawley extension' named after Sir Fedrick Lawley but later name was changed and it became 'Gandhinagar'. Even in the thirties Malgudi has a municipality, a club, a town and two schools—'the Albert Mission' and 'the Board high school'. all the boys in the school are cricket conscious. We find the talking about Sir Bradman, Hobbs. In 1930 Swami is the student of 'Albert Mission' and later joined 'Board high school'. The hero of Bachelor of Arts where he completes his graduation from the Albert Mission College, the college in which the hero of The English Teacher delivers his lecture on English Literature. In his very first novel we hear of motor cars and Swami enjoys the ride to the club in car who has his own Chevrolet. His father's friend in *the Dark Room* takes out Shanta (his Mistress) for drive near the banks of Sarayu and further adds' "even madness passes, only existence remains" [Mr. Sampath].

Narayan's Malgudi is situated in Tamil Nadu as is clear from Raju's description of the newly started Malgudi railway station in *The Guide*: two trains each day—the noon train from Madras and evening from Trichy pass through it. The local language is Tamil in *Swami and Friends* and there is the reference of Tamil Nadu in the school.

Malgudi in his novel *Swami and friends* is neither a village nor a city but a small town. With each new novel Malgudi as a town now gradually grows from a small town or village to a big city.

The Sarayu River which flows "cutting cross the northern boundary of the town glistening in moonlight" originated in Mempi Hills, 'Eight Miles' towards North. The holy river's source is mentioned in the mythological stories of "Goddess Parvathi jumping in to fire... and water rising the spot". We also find the description of Nallapa's Mango groves.

In the Bachelor of Arts Chandran enjoys coming here to smoke a cigarette; beyond the grove are the mats of the sweepers where Gandhi stays on his visit to Malgudi in waiting for the Mahatma.

During the thirties there was only one cinema theater in Malgudi "the select picture house.... A long hall roofed with iron sheets" [*The Bachelor of Arts* 14]. But in 1935, Malgudi "suddenly came into line with the modern age by building a well-equipped theater, 'The Palace Talkies'. By 1942, one more theater was built—The Regal picture palace where Sriram never misses to watch the latest Tamil film.

Marco also visits a temple and stays there for two hours during which time Raju takes Roise to watch the cobra dance. It is in this temple that Ravi and Shanti meet for the first time as Shanti "stood framed on the threshold of the temple", there were just six stars in the sky, and the grey tower soar among them" [*Mr. Sampath*]. In The Financial expert there is a description of Hanuman temple and also in The Vendor of Sweets when Mali reaches United States safely, it is suggested to Jagan that he should offer a couple of coconuts to Ganesh at the corner temple [60]. Srinivasa temple and Ganesh Shrine are the favorite places for Malgudi people to offer their prayers to God.

The other characteristics features of Malgudi are the Englandia Insurance Company, the central Co-operative Land Mortgage Bank, the Truth Printing Press, the Malgudi Photo Bureau, The Regal Hair Cutting Saloon, and the sub-urban streets. Three hotels, namely Anand Bhavan, Modern lodge and Taj also lend distinction to this place. In *The Guide* we learn that there are bamboo jungles in Mempi. Marco in *The Guide* takes rooms in Mempi Peak House on the top-most cliff.

There is the description of various villages which provides setting for many episodes. Tayur, Mangal, Kumlbum, Sukkur and Koppal are the villages which figure prominently in the novels of Narayan.

The east and west, the native and the alien flavors blend in this region. Malgudi is tradition bound but pulsating with the spirit of change. Echoes of Mahatma Gandhi's non-cooperation, the boycott of English goods and the burning of English cloths we find in the very first novel. In *Swami and Friends* some pages are devoted to the strike in the school in protest of the arrest of Gaurishankar, a prominent political worker. In *Waiting for Mahatma Gandhiji* explains his philosophy of non-violence.

The action of both *The Guide* and *The Man Eater of Malgudi* is set in fifties. Raju recalls the paint and describes the coming of the railway to Malgudi by the end of the twenties and inception of Albert Mission College during the thirties. In *The Guide* and *Mr. Sampath* we see the hints of all these and philosophy of non-violence.

According to Susan Ram, Malgudi is:

> "Not to be found on any map, its street plan elastic, its land marks apt to wander disconcertingly, its pace of life distant from the clamor and confusion of Indian big city life, Malgudi possesses, in the eyes of countless enthusiasts in India and abroad, a reality all its own. It we close our eyes the little South Indian town sprigs instantly to life. We see the postman at his rounds; small boys at play kicking up the dust; women at the road side deftly twisting jasmine into strands as lazy dogs stretch in the sun. To walk down any street here or peer through a window is to encounter a character; the difficult school teacher preparing for class, the vendor of sweets relishing his counting of the days takings the family planning official, clip-board at the ready, briskly stepping out on the mission to motivate, and through the magical, shares its hopes, delusions, sad-comic elements and strategies for coping with the sheer business of being" [Ram Susan].

She continues:

> "Malgudi brought to life, and reinforced in our consciousness by Narayan's novels and countless short stories and brought to mass public through the all enemy of television, is so familiar that the radical nature of the writer's achievements can be over looked. Narayan is India's great writer in English of the 20th century" [Ram Susan].

"V.S. Naipaul remarks that R.K. Narayan's novels repeatedly represent the life of a small south Indian town through characters who were 'inviolate' to the distress of India. In particular, he targets Srinivas in *Mr. Sampath* and Jagan in The Vendor of Streets, for being contemplative idlers, untouched by the violence of Indian society. Their response to the outer chaos was withdrawal, a part of the Hindu response. It depended that Narayan's novels which he had earlier seen—as 'Social Comedies' were at best religious books, at times religious fables and intensely rebellious expressed through an 'aesthetics' of rebellion: Narayan's simple, folk-lore style of narration, his Tamil-laced English, his themes woven around the lives of ordinary south Indian families in fictitious Malgudi. His early novels including *The English Teacher* show Narayan's extreme dislike of the English education for having produced uprooted Indians who were strangers to our culture, feeding on leaves and garbage."it is only later that he educated himself in the traditional texts of the *Ramayana* and the *Mahabhartaha*. His characters Swami, Chandra and Krishna on the one hand, display an anti-colonial stance and on the other, are attached to Western individualism. Pankaj Mishra has noted the "presence of a gallery of characters whose confusion and inner fragmentation is the

result of the Part-primal, Part-modern setting of inchoate longing and vague dissatisfaction" [Viney Kripal 16].

Although Narayan has always said that he never read anything outside his own work, the influence of Tagore on him has been conspicuous; it is also interesting to know that Narayan had read poems of Keats like "La Belle Dame Sane Merci" and "Eve of St. Agnes". That probably explains the recurrence of the fatally attractive woman, the unrecognizably indigenized snake woman of Rosie in his Novel *The Guide.*

Shanthabai in *The Dark Room,* Shanti in *Mr. Sampath,* Julie in *A Tiger for Malgudi* mesmerize their men and lead them into domestic, moral, psychological disaster. Narayan excels in fusion art : combining the best of the traditional and the modern art- literature, and pictorial and Indian oral art.

Narayan is primarily a story teller. Although not a ideological writer like Mulk Raj Anand, he is a socially concerned writer. His interest is in relationship in a changing society—like those between a husband and wife, children and aged parents, men and mistresses, high castes and low castes, aggressive people and passive people and so on. His mission as a novelist is to reveal how his characters cope with crises.

When sons begin to exploit parents (*Vendor of Sweets),* when strangers take over one's life (*Man Eater of Malgudi, Mr. Sampath*) what should one do? What do Narayan's character? Initially, they lose control and run away from the situation, usually by leaving home *(The Bachelor of Arts, The Vendor of Sweets, The Dark Room, Mr. Sampath);* landing in jail; wanting to run away from temple *(The Guide).*

As in real life, the situations do not changed easily in Narayan's novels. It is the individual who has to change the way he or she looks at the situation. In fact, the situations sometimes grow worse: so the characters have to discover new ways to manage their own and other emotions. They realize that running away from the situation is not the answer to life's problems. They begin to view their problems with calmness, not in action but with non-action. Narayan uses ancient myths to explain and correct the culture confusion of his characters through a widely-recognizable contexts.

During his long career of about sixty years, his fictional world was ensconced in Malgudi. While the world without had been experiencing momentous upheavals, both on physical, and intellectual levels, he kept on telling in inimitable tales of Indian life. Yet, his fiction demonstrated in a very discreet and amusing, yet artistic, manner the so-called quintessential Indianness.

K.R. Srinivasa Iyengar had underscored, 'Indianness as early as 1962 and has even enumerated the features of this 'Indian sensibility'. In the choice of subject, in the texture of thought and play of sentiment, in the organization of the material in terms of 'Form' and in the creative use of language. Representation across cultures and language is fraught with obvious an subtle difficulties. To what extent is a culture 'Translate' or to what extent can a language like English in India 'Cross Over' between native and non-native content?

R.K. Narayan's success comes in pore down, flattening of language, a technique opposite to that used by post-Rushdie writers. Narayan's approach to the problem of representing Indian reality in English in thus not the elasticity of Raja Rao but a kind of 'enculturation' of English, so that it becomes a basic language which may stand for itself as any other language.

Those familiar with Narayan's works know that he mostly dealt with post-colonial concerns in his writings. His knowledge of Indian mythology did have a considerable amount of influence on his works. A close reading of the novels reveals that critical events in Indian history as in *The English Teacher, The Man Eater of Malgudi* play a crucial role in the development of the plot and the progress of main characters. The interaction of the opposites is successfully supported and developed through the representation of singular myths and stories, often rewritten or retold by the characters, such as 'The Burning of Kama'; the Radha-Krishna story and the Bhasmasura myth, as well as through the use of symbols.

R.K. Narayan's trilogy, *Swami and Friends, The Bachelor of Arts* and *The English Teacher* delineates the evolution of the protagonist, in three distinct segments of his life. While in Swami and Friends Narayan traces the development of the child into adolescent, The Bachelor of Arts depicts his predicament as a final year college student in a comic-sensuous manner. *The English Teacher* further studies his spiritual crisis on being a teacher of a culture which is totally alien to him.

Albert Mission School is conspicuous by its presence in all the novels, which the protagonist needs. The institution is an edifice of colonial consciousness, which caters to all the needs of the protagonist, where fanatic missionaries like Ebenzer and the principal of the college Mr. Brown try to crush Indian culture and all that goes with it. That is perhaps the reason why the institutions figures in all three phases of the protagonist's life.

The regional realities come alive in all his novels. The name 'Malgudi' itself points to any one of the four South Indian States. It may be

Karnataka, Tamil Nadu, Kerala or Andhra Pradesh. All the streets, sweet vendors, hustle and bustle in bazaars, playful Swami, postman—all appear real in R.K. Narayan's novels. The physical reality floats in a geo-tabular dimension which bypasses the material city to include many things possible in the generic North Indian small towns. It becomes the correlative to a wide range of writer's moods from existential angst to spiritual rapture. What Narayan accidentally shares is a comedy—reflex generated but the glorious—idleness of small town souls which confers a mock-magnitude on the uneventful and a predisposition to scrutinize minutiae.

The act of writing itself is like the recording of a social voice joking amount its own and others—quickly navigating through life. The object of merriment does not matter; it can be just as well as because one knows one's idiocies best and one can scoff and concede in a single creative flourish.

A small town is by no means a pastoral idyll but its narrowing down and concentration of focus. It is often an advantage. Narayan loved Dickens, Scott, Arthur Canon Doyle, P.G. Wodehouse and Graham Greene. R.K. Narayan's enchanting little South Indian town Malgudi peopled with characters such as the talkative man, Mr. Sampath, Nagaraja and Swami, is full of humanity, drawing its sustenance from the human drama that is enacted in it. All his readers are fascinated by this microcosm of India.

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15

Communalism (Mankind is One Indeed: Pampa)

"If you don't like people, put up with them as well as you can. Don't try to love them: you can't, you will only strain yourself. But try to tolerate them. On the basis of that tolerance a civilized future may build". These are the optimistic words of great writer E.M. Forster. This write up is based on this dictum.

Communalism has been described as an 'Ideology', 'a false consciousness', 'a struggle for scarce resource', 'competition for jobs', 'an urban phenomenon', 'an instrument of ruling class politics', and the basic cause of communalism is said to be 'cultural and psychological', and so on. The unending search for a definition of communalism by the social activists and journalists have tended to homogenize the complex socio-political and economic factors and experience and have thereby, over-looked their variety and dynamism. Communalism no longer derives its sustenance from the middle class or the petty bourgeoisie from the urban centers". The communal ideology has today spread much beyond its urban among uppers castes, backward castes, feudal class and lower classes.

The British used the policy of 'divide and rule' to further their control. In their control, on the other hand, caste and religious arithmetic has always been exploited by the ruling class politicians in their electoral game of numbers.

We shall build tomorrow

A new clean town

With no more sorrow

Where lovely people walk up and down.

These lines of W.H. Auden does not sustain in this world: this is as true today, fifty-nine years after Independence, as it was in 1947. The degradation of democratic institutions and in frustrations over the failure to solve the problems of mass poverty, socio-economic deprivation on a gigantic scale, notably communalism pervasive corruption, etc.

Though we claim that India is a land of unity in diversity in which different regions have different people. The difference in color, geography, taste, dress, thinking on one of the most iniquitous in the world, India has had to bear burden of a national agenda of unwanted social, ethnic, communal and caste antagonisms and divisive issues shaped by the 1970s and 1980s. This consequence leads to:

Can India hold together in the next decade? Can our civil society and social order come out of the words? Can we count on a reasonable bottom line of political stability and coherence in our system? These inter-related questions define the nature of the challenge when we speak about national integration and political stability: both desirable goals and objectives. Because today India facing communal disharmony. Assam, Nagas, Sikhs, Tamil, almost all states have different ethnic groups and asking separate states. At this juncture the questions that arise are, whether the unity of India and the integrity of its democratic, secular institutions will be stable? During the second half of the fifty-nine years of Independence, come under intense pressure from at least four types of socio-political phenomena.

The first is the problems of separatism or secessionism allied with religious fundamentalism or other extremist ideological and social tendencies and committed to militarized or terrorist methods. This ideologically, socially and politically determined problem as brought civil society in the affected states or areas to its keens. The pressure exerted by this phenomenon has waxed and waned over the five and half decades. The second and most important phenomenon is of politically organized, militant communalism, which has been on the march. Thus, phenomenon is expressed in a variety of religious fundamentalist response, but menacingly on the national stage.

The third is related to the deeply damaging feature of and the pressure and social strife, that have built around, the caste system. Although not unchanging their system which is bolstered by Landlordism and seeped in semi-feudal value and ideas of a most retrograde kind, which leads social oppression, inequality and injustice in a way that cannot be escaped.

The fourth issue that cannot be escaped related to the working of co-operative federalism and most specifically center state relations on which both national unity and political stability depend. With these many challenges are rise, if India is to do well in the intermediate future, these challenges have to be responded.

Indian National Movement and Communalism

It is important to remember that both the Hindus and Muslims had lived together for centuries in harmony prior to the advent of the British rule in India and had learnt the spirit of toleration and co-operation. They fought together against an alien rule during the great revolt of 1857. This unity could again pose a serious threat to the existence of the imperial rule. But if they were divided and fought against each other, it could provide a safety device to the imperialism. The British bureaucrats, therefore, attempted to create a cleavage between the two communities by adopting a policy of 'Divide and Rule'. It was not at all surprising that John Lawrence, who had played a very prominent part in suppressing the revolt of 1857, thought that the worst defect of pre-mutiny army was the brotherhood and the homogeneity of the Bengal Army and suggested for the purpose of remedy, the counterpoise firstly of the Europeans and secondly of the native races. The Government of India, therefore, adopted a distinct policy of encouraging the tribal and sectarian distinctions for presenting the development of national solidarity, The result was reorganization of the armed forces by setting up separate regiments for communities like the Sikh Regiments, the Gorkha Regiments, the Jat Regiments and the Dogra Regiments.

After the failure of the 1857 revolt, the Muslims were very hostile to British Raj for numerous reasons. They believed that they were the ruling race prior to the establishment of the English rule and had been dispossessed of their distinct status in society by the Britishers. The introduction of English as the oracle language deprived the Ulemas, i.e., men of learning, not only of their pre-eminent position, but also of their livelihood. The Industrial and economic policies of the government had impoverished the artisans because the had-made articles could not compete with the factory-produced goods. The Muslims had also the grievance that they did not get their share in the services as there were only 92 Muslims against 711 Hindus holding gazette posts.

The deportation of Bahadur Shah, the titular Mughal emperor of Rangoon as a prisoner and the decline of the power of the Muslim states all over the world. Europe, Asia and Africa also hurt the Muslims emotionally. It was this mental make-up in which Sir Syed Ahamad Khan (1817 to 1898), the great leader of the Muslim community, found his coreligionists broken by the turmoil of the Mutiny. He therefore, decided

to devote himself to the education, awakening and unification of the Muslims. He was perhaps the best person for accomplishment of this task as he had been an anti-mutineer during the revolt of 1857 and helped the Britishers during the holocaust to the best of his abilities.

In 1858, he published a book in Urdu entitled 'Asbabe-Bagawat' (The Causes of the Indian Revolt) in which he argued that the Government was out of touch with the public sentiments as well as unmindful of it, which led to people to express their resentment through rebellion. In his early days, Sir Syed Ahamad was a staunch nationalist and radical.

The partition of Bengal on the communal basis by Lord Curzon in 1905 elated the protagonists of the Muslim communalism as they thought the English government had not accepted their separate identity and that the Muslims would be in majority in the new province. The Viceroy advertised the new province as a Muslim province in a special meeting conveyed for the purpose at Dacca (now Dhaka). The meeting fulfilled its purpose to an extent that the government was able to obtain the support of a few Muslim leaders to their side. The best opportunity for causing irreparable cleavage between the two communities, however, came to the government when a Muslim deputation headed by H.H. Aghakhan waited upon the Viceroy in Shimla in 1906, as a result of which separate electorate for Muslims came to be introduced.

The government causing permanent rift and separation between the two communities, the Muslims and the Hindus, thus sowed the seeds of the communal representation in the elected bodies. It was a great day for the British imperialist. The Viceroy was so happy. He had pulled back 62 Million Muslims from joining the ranks of the seditious oppositions. A delegate who met Lady Minto in the afternoon reception assured her, "His Excellency has kindled love in our hearts. We have always been loyal, but now we feel that the viceroy is our friend". The Indian Council Act of 1909, also known as Minto-Morley Reforms, and the regulations made there under, gave concrete shape to the assurances and affections extended by the Viceroy to the Muslim delegation.

This affixed the seal of government approval on the theory of two nations or two races or two separate communities, with distinct interest and outlooks, which formed the basis or Aligarh Movement.

The grand success of the Shimla deputation to Lord Minto emboldened the Muslim leaders to start a separate political organization. Accordingly, Nawab Salimullah Khan sent invitations for a conference to be held at Dacca in December 1906. It met under the Chairmanship of Viquarul Mulk who spoke in Urdu justifying the necessity for establishment of a separate organization, because unless the Muslims were united and were

loyal to the British Government, they were in danger of being submerged by the enormous Hindu flood. The All India Muslim League thus got its birth on December 1906 for the promotion of the feelings of loyalty to the British Government. Another important aspect to be mentions here is that the report of the two League committees. The Pirpur Report in U.P. and Sharif Report in Bihar-listed various grievances and atrocities inflicted by the Congress ministers on the Muslims further aggravated the hostility and tension between the Hindus and the Muslims.

The future events followed in quick succession. The Muslim League met at Lahore in March 1940 and passed a resolution that the Muslim-Majority regions in the North-West and eastern zones of India may be constituted as Independent states: They later became Pakistan and the East Pakistan. This was before Independence and immediate after the independence. Mere division was not made India free from the communal disharmony. Navaits of Hyderabad, Navkholi riots, were still continued, Mahatma Gandhi was tried hard to build a bridge but it is was invoice.

The Emergence of Communal Politics since the 1980s and Communalism in India: Since the beginning of the eighties, we are witness to the menacing rise of ethnic and religious upsurges our body politics. The wave of terrorist violence, widespread communal riots and tension, vicious communal campaign an mobilization and the Sargent tide of fundamentalism, have seized large sections of people belonging to different region communities of India. The aggressive assertion of religious identities can be seen in the mushrooming of Shakhas, Parishads, Senas, Dals, Jamats and Leagues throughout the country. Taking into consideration the fact the communalism and politics were both inter-linked even in the past, it must be under-scored that never before in the history of Indian politics has the communal virus attempted to swap the Indian polity as we now witness in recent years.

Communalism in Indian society operates at multi-plicity of levels starting from the Individual and local levels to regional and national levels. The communal riots and communal mobilization play a crucial role in maintaining between different social levels and political arena. The present communal mobilization can be properly understood from the context of inter-relationship between politics and societyship. At this juncture it is crucial to understand the contemporary communalism and the shift in the political discourse, are of two main aspects. First, communalism and politics have become complementary to each other. Communalism receives it wider acceptance and legitimacy in the political process. Second, the role of the state has been seen as being one of communalizing the political process.

Here are some of the communal riots, which took place in India after 1980s.

Bombay	:	Bhiwandi 1984
Moradabad	:	1980
Ahmedabad	:	1982
Allahabad	:	1980
Hyderabad	:	1983
Operation Blue Star	:	1984
Rama Janma Bhoomi	:	1985
Godra	:	
Best Bekary	:	

These are the few but the tension-heat is still placed in the heart of the Indians. The complete world in facing on or the other problems, in this particular movement, man was to understand that 'man is endangered species'. If he could wish to protect the humanity he has to tolerate others existence on the earth, otherwise human world becomes a desert and there will not be human beings further more. Black ants may replace the human beings.

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16

Feminist Psyche in World Diaspora

Certain instance persuades me to take up this title and edit the book. When I was reading IXth Class book of history to teach my son I read French Revolution and role of women in the revolution. Latter on some two years my reading of Charles Dicken's Novel Tale of Two Cities to teach third semester students really influnced me to think regarding feminism. A leading poet of 12th century Vachana Movement Goggawwe 12th writes:

Calls female when breast arises

Calls male when mustache grows

Inner knowledge is neither female nor male Nistinatha?

She raised a genuine question of freedom. It indicates that male chauvinist exploited women. We have two liberated ladies in the age of vedas. Maitreyi and Gargi two scholars enjoyed equal privileges with men. The concept of Ardhanarishwara, in which Lord Shiva is the combination of both male and female entity; half of his body part occupied by female who is his better half Parvathi. He gave a place in his head to his second wife Ganga. The Indian ethos and traditions changed when Manu the giver of the Hindu Laws restricted and crubbed all female liberation and put her in the cage. Before that we have evidence to accept that; woman was given an important place in the Indian social life. Mother cause for all births on the earth. But why she has been cabined and caged like this? Many women struggled hard to know the reason and to fight against this injustice.

My father never tolerates torture by brother-in-law to my sisters who has never given any freedom to my mother. It is obvious in the Indian Social Scenario. Since, for centuries human experiences have been synonymous with the masculine experiences, which made the collective message of humanity one-sided and incomplete. Women has not been defined as a subject in her own right, but merely entity that concerns man either in his real life or in his fantasy life. This situation has continued to remain the same. What have shaped the feminine perspective differently from the concerned or parallel developments in the Western culture and in the Indian continent are difference in dress, in attitudes, in cultural behaviors and family structures. In addition to that the feminist movement in its initial stages was sub-merged in the freedom struggle. In France women started a revolution along with men in 1798. Perhaps that was the mark of feminine sensibility but when we come to Indian context, it goes back to 12th century. It is proud to say that the Vachana movement which was started at Basavakalyan under the leadership of Alamaprabhu and Basavanna who were the most secular thinkers. Before Vachana movement Bhagavan Budha thought of the idea of liberation to the women but Budha's preaching was neglected.

Feminism is a collective movement aimed at defining establishing and defending equal political economic and social rights and equal opportunities for women. Feminism mainly focused on women's issues but because feminism seeks gender equality, some feminists argue that men's liberation is therefore a necessary part of feminism and that men are also harmed by sexism and gender roles.

Feminist activists have campaigned for women's rights such as in contract, property, and voting while also promoting women's rights to bodily integrity and autonomy and reproductive rights. They have opposed domestic violence, sexual harassment and sexual assault. If we go back to the history of feminism the first wave of feminism traced back to the 19th and early 20th century. In U.K. and U.S. it was focused on the promotion of equal rights, contract marriage, parenting and property rights for women. However, by the end of the 19th century activists primarily focused on gaining political power, particularly the right's of women's suffrage though some feminists were active in campaigning for women's sexual reproductive and economic rights. The Britain's Austrelian colonies, New Zealand and South Australia granting women right to vote in 1893 and 1905. In Britain these women activists demanded for women's vote the result was 1918's representation of people act was passed granting vote to women. In the U.S. movement was led by Lucretia Mott, Elizabeth Cady Stanton and Susan B. Anthony. Who each campaigned for the abolition of Slavery prior to the championing women's right to vote and were strongly influenced by 'Quaker' thought.

The second wave feminism began to be used to describe a newer feminist movement that focused as much on fighting social and cultural inequalities as political inequalities. Many new trends emerged in Feminism and the movement spread over the world like a wild fire. Chinese feminist called for women's liberation from traditional roles and Neo-Confucian gender segregation. Later, the Chinese Communist Party created projects aimed at integrating women into the work-force and claimed the revolution had successfully achieved women's liberation. In 1899 Qasim Amin, consideration the father of feminism wrote: 'The Liberation of Women', when argued for legal and social reform for women. Had a Shaarawi founded the Egyptian feminist union in 1923. The Iranian Constitutional Revolution in 1905 triggered the Iranian Constitutional Revolution in 1905 triggered the Iranian women's movement, which aimed to achieve women's equality in education, marriage, careers and legal rights. However, during the Indian Revolution of 1979, many of the rights that women had gained from the women's movement were systematically abolished.

The third wave feminism: Second wave feminism is a feminist movement beginning in the early 1960's and continuing to the present, and it co-exist with third wave feminism. Second wave feminism is largely concerned with the issues of equality other than suffrage, such as ending discrimination. They sees women's cultural and political inequalities as inextricably linked and encouraged women to understand aspects of their personal lives as deeply politicized and as reflecting sexist power structure.

In the early 1990's third wave feminism began as a response to perceived failures of the second wave. The third wave feminism seeks to challenge or avoid that it deems the second wave and existentialist definitions of feminism. They focused on 'micro-politics' and challenge the second wave's paradigms to what is or is not, good for women and tend to use a post-Structuralist interpret of gender and sensual, feminist leader rooted in this movement as Gloria Anzaldua, Bell Hooks, Chela Sandioval, etc.

Existing Theoretical Schools of Feminism in the World Scenario

Feminist theory is an extension of feminism into theoretical or philosophical fields. It encompasses work in a variety of disciplines, including anthropology, sociology, economic, women's studies, literary criticism, art history, psychology and philosophy.

Feminist theory aims to understand gender inequality and focuses on gender polities, power relations and sexuality. As American literary critic and feminist Elaine Showalter describes the phased development of

feminist theory, as 'feminist critique' and 'gynocritism' in which the women is producer of 'Textual meaning' including the psycho-dynamics of female creativity, linguistics and the problems of a female Language.

Divergens of Movement on the Basis of Its Ideology

On the political and economic aspects of ideology the movement is further divided as liberal feminism which seeks individualistic equality of men and women through political and legal reform without altering the structure of the society. Radical feminism considers the male-controlled capitalism hierarchy as the defining features of women's oppression and the total uprooting and reconstruction of society as necessary social feminism connects oppression of women exploitation. Oppression and labor Marxist feminism feels that over-coming class oppression, overcomes gender oppression. The newly emerging feministic trends are eco-feminism: Vandanashiva claims that women have a special connection to the environment through their daily interactions with it that has been ignored. "Women in subsistence economics, producing and reproducing wealth in partnership with nature, have been experts in their own right holistic and ecological knowledge of nature's processes. Eco- Feminism probably emerged from Nariva Swamp issue Trinidad and Tobago in 1990. Most of the tribal women in Indian were not knowing the concept of eco-feminism, because they have more intimacy with the nature to the men.

Chipko Movement in India is very good example for that. We have other two great names which with stand today in India are, Salumarada Timmakka, Tulasigowda, most of the time tribal women goes to the forest to collect woods and loaded on their head to sake in the city. Strange fruits available in the forest also one of the day-dealing for their livelihood. Most probably they were the earliest feminists of the world.

Cultural Feminism attempts to re-validate 'female nature'. Sojourners truth's 1851 speech to American feminist is land marks in natural Feminism. Similarly, religious feminism like, Christian feminism, Island feminism, Jewish feminism, etc., are emerged recently in the world scenario.

History of Feminism

As the feminist movement goes back to its history we can trace its beginning in the West with the French Revolution. 'Mary Wollstonecraft' published, 'the Vindication of the Rights. If Women' only three years later. The first event symbolized the beginning of liberty, equality and fraternity for the whole of man-kind, the second stood for freedom from the trammels of tradition for equality to women with men for the better half of the man-kind.

In 1869 John Stuart Mill published 'Subjection of Women' a very persuasive and well-reasoned book which exerted great influence on

feminist movement. However, the movement developed rather by slow degrees. Charlotte Bronte condemned extensively the social system, which brought up girls to regard marriage as their sole destiny. In a letter dated 1st April 1845, addressed to her friend Ellen Nessey, Bronte wrote, "Not that it is a crime to marry, or a crime to wish to be married—but it is an imbecility which I reject with contempt for women who have neither fortune not beauty to make marriage the principal object of their wishes and hopes the aim of all their action—not to be able to concern themselves that they are unattractive and that they had better be quiet and think of thing than Wedlock". This revolt gradually spread over the world. Today feminism is more or less a world-wide phenomenon though it began in England. The American women were probably the first to wage a hard long- fought battle for equal rights and break into previously barred professions and with the right to equal education with men, to speak in public, to right for, to hold office, and to own property.

It is surprising and noteworthy that despite its wide popularity in Europe and America and with the younger....

Generations of the moneyed classes in cosmopolitan cities in India, feminism has not been defined in precise froms, though most people have an idea of what it means i.e., emancipation of woman in three fields namely:

Political

Economical and

Social.

Political emancipation means the power to vote as well as the right to assume office. The kind of emancipation was attained long ago. Now women have attained economic emancipation too. They have the right to hold property in their names and claim an equal right to hold property in their names and claim an equal share in father's property with her brothers. Social emancipation covers more than one thing. It includes freedom from outdated traditions and meaningless customs; which act as shackles against what they want to do. Today these are no constraints on the course in the field of education that they take up. They are free to leave their parents home and lead an independent life. However, women are not completely emancipated from sexual taboos. In the Scandinavian countries free sex before marriage is allowed. In some other countries occasional, extra-marital love affairs after marriage take place. A rational extra-marital love affair after marriage takes place. A rational solution is yet to be found to the problem of determining what kind of sexual morality would be best form the point of view of general health and happiness. This is no doubt a problem for sociologists to find solution for double standards.

"Most people would agree, says Bertrans Russell, that sex relation is better when it has a large physical element than when it is purely physical...most moderns would agree that lore should be an equal". If this is accepted, polygamy will have to be ruled out. If not, at least it can be considered as an ideal system. Women were looked upon as temptresses by Christian father. But the decay of the idea of sin in modern times has again began to give freedom to women. The social emancipation of women is of primary importance as far as their morals and marriages are concerned. The demand of social equality between men and women naturally concerned itself with sexual morality. The feminists wanted to impose on men the moral letter under which only women had chafed so long. The World War I provided women greater opportunities to work with men under the exigency of war conductions particularly in England and America. Modern feminist are no longer so anxious as.

The feminists of thirty years ago to curtail the 'voices' of men are their predecessors sought equality in moral freedom. Primarily the modern Indian feminists movement may be said to have began with Raja Ram Mohan Roy's success in making the East India Company Government pass a bill making it illegal and punishable for a widow to burn herself on the funeral pyre of her husband. Later, the Brahmasamaj and Aryasamaj worked for the upliftment of women. In Maharastra Ramabai Rande did a laudeable work for upliftment of women? Jyothi Bba Phule and his wife are remarkable and remembered in the Indian social scene. Later, into the political sphere stepped women like Sarojini Naidu, Vijayalaxmi Pandit and others who fought shoulder to shoulder with men for political freedom under Gandhiji's leadership. Before this national freedom movement, many Indian women fought against British rule, and the foreigner's intrusion. They are, Ullala's Rani Abbakka Devi, Kitturu Rani Chennamma, Jhansi Rani Lakshmibai and many others. This shows that once Indian women have no bar in their social life. But in the letter stage's socially woman's voice became mute, the term 'silence' is a part of the constitution of female identity, that subjectivity is a crucial factor to women. As Sophocles says, "silence gives the proper grace to women how long this grace be tolerated and preserved too. Today women speak on sufferings in the patriarchal order. That is why the culture may prefer them to be silent".

The concept of silence recurs in women's writings. Women writers have proved themselves as silent protesters. They have given vent to their feelings of protestation in their writings. Since this collection explore the feminist 'psyche' in world-wide phenomenon, it is important to have glanced at most neglected society of the world. The Indian society has double standard towards woman. Manu a setter of code and conduct for

Hindu society exclaims that, 'Woman is protected by her father in infancy, by husband in youth, by children in old age. She has no freedom of any kind. These words have been practically practiced in Indian Hindu orthodox society. All through the ages she has been confined to home. The ever-obedient and ever-suffering Sita who ended her life in self-immolation remains the dominant feminine arche-type. The dharma of the Hindu woman has always been not to exist. So to a modern Hindu writer the ideal Indian woman is the one who states categorically: "The meta-physical nothingless of woman can hardly be divorced from the social realist of the Hindu caste hierarchy in which woman is always a low caste, a shudra as the Bhagvat Gita enjions and consequently has no right to renounce the world. Limitation is imposed on woman for family function.

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17

Dalit Literature: Our Response

"Words are the shadows in human brain of action and deeds that a person performs in his actual life."

The patterning of Asymmetrical Socio-economical relationships between the members of different castes has often been attributed to the caste system in India. The distance between the Shudra, the lowest caste, and the Brahmin, is immeasurably great; the learned class cannot regard as having any caste. They, when walking in the street, must keep on the side opposite the sun, lest their filthy shadows showed fall upon the upper castes. This mental agony continued from centuries. They were treated like beasts rather than human begins. Poverty, innocence, illiteracy are the common factors in untouchables colony. The following instance itself is a response to Dalit literature. Rev. Mr. Day, a missionary at Madras: as he was riding through a native village, he saw a woman lying by the side of the street, apparently in the agonies of death; she had lain there about twenty-four hours, and during all this time, the villagers had been constantly passing and re-passing without manifesting the least interest or sympathy. When Mr. Day asked them why they thus neglected this woman, and suffered her to lie there and die, they replied, "Why should we take care of her? She does not belong to our caste". Thus, hierarchy of Indian society always pushed behind some sect or castpeople. As the three-dominent classes safeguard their interest by pushing them into the dark, they tried to emerge as strong people of the society. But the mute voice has to wait until a messiah to come and release them from the curse. After Dr. B.R. Ambedkar's struggle, Dalits of this nation gained

certain reservation in education. The first generation educated Dalits, tried to express their mental agony through the words. As a Marxist critic Christopher Clod Well Calls, Literature is not only the effect of social causes: it is the cause of social effect". This was the belief of the Dalit writers. The Hindu ethos considered Dalit as Second - class citizens: this double standard of Hinduism frustrated Dalits of India. This inner furry of Dalit perhaps came out through their writings. The class struggle between caste Hindus and the Dalits is not today's problem; it has its own history. The social inequality; hierarchy, ill-treatment forced the educated Dalit of the 1970's to pick up the pen and express their inner urge through poetry, novels, short stories and autobiography. Dalit literature, perhaps influenced by Black American protest Literature: and Dalit Panter's movement of Maharashtra Dalit Sangharasha Samiti of Karnataka provided a platform to express these writers. Another reason for emergence of literature was the political dogmatism. Navyamovement was almost confined to urban sensibility, through progressive movement and Marxist Movement are unable to penetrate to unbeaten bushy paths of Dalits. It had to wait a person who knows all the pains of Dalit colony who can very well express in literature. The very term Sudra in general and Dalita in particular become an ambiance in their writing.

Dalit Movement and Literature

Dr. B.R. Ambedkar's influence was immeasurable on Dalit Movements which broke down in Indian sun-continent. Annihilation of caste, abolition of exploitation and equality are the main principles of Dr. B.R. Ambedkar's theory. After Indian Independence, Dalit Movement in Karnataka emerged as Dalit's cultural movement. Vachana movement of 12^{th} century was also a movement of lower community. After this a movement was started to unit the lower community people was Dalit Kriyasamiti, Dalit Sangharsha Samiti, Karnataka has some major areas lighted in regard with creating awareness among its folk. The glorious Harappa Mahenjodoro civilizations are the Dravidian civilizations and they are the native people of India. Aryan's are emigrants who created an uneven text and created Chaturvarana and converted professionally divided four Varna's into caste which highly unscientific, etc. In order to popularize these evils of the society among their own illiterate innocent brothers and sister who are aliening from centuries they found their own words to expel the abandon vacuum of hierarchy.

The movement very much influenced Dalit writers to write their sensibilities. Dalit writer gathered the source of inspiration from their colony which is located outside the villages and the people who are leading a life of beasts. They are the faceless people; they never bother about their identity in the society, born to become a bonded labor to the

feudal land-lord of the village who can exploit their wives and daughter. These over exploited creatures should remain voiceless. Dalit movement gave a voice to the writer and the exploited one in the village.

Myth Creation and Myth Breaking in Dalit Writers Writing

Dalit writers wanted to select an untrodden path to start their journey when Basavalinagappa the then minister called Kannada Literature as 'Busa' (Fodder) gave a big blow. Dalit and Bandaya literature gear up in a new direction. The writers of Dalit Movement did not care for any convention of literature. They do not want look back and pick up some models to express their ideas. They believed a fact that, when we have no place in the history why should we look back towards the history which does the people who rode on the back of Dalits and pushed them into the inferno from which they cannot come out. They believed that they do not have any identity as such. Hence, they wanted to create their own history and established their own identity in the society. Dalit writers started creating their own myths in their literature and tried to break all established myths believed by the purists. In that case they de-mythifed the reality and tries to re-interpret the history; playing these two arena, Maharashtrian Autobiographers and Kannada novelists and poets revealed the truth of the society.

As R.K. Manipal pointed out, "the main source of inspiration of protest literature is to identify human and deceiving social ambiance of the society. The inner urge of their explosion is a concern over building a new society and the strong intolerance of the existed social inequality". This is very apt statement to the Dalit sensibly. As protest is the basic instinct he revolts. Naturally Dalits revolted against the existed values of Hinduism: The frustrated first generation literate Dalits eventually revolted. They followed a deconstruction theory to break the established values of the society.

The severity of the caste flame persuades Dr.B.R.Ambekar to utter they was like these: "I solemnly assure you that I will not die as a Hindu" Dr. B.R. Ambedkar declares this before he embraces Buddhism. This shows that the frustration, which was given by the caste Hindu's, was intolerable to the Dalits. He has written in his book "Conversion as Emancipation" the severe problem of untouchability. He says, "The problem of untouchability is a matter of class struggle. It is not a matter of doing injustice against one man. This is a matter of injustice being done by one class against another. This class struggle has a relation with social status. This is a reality of Indian society. This suppressed class realized the foxy plans of the society, which banned them from getting education. The British colonial governments' open-minded policy allowed all Dalits to get educated.

Dr. B.R. Ambedkar's foresight and corcern to these people forced him to introducer eservation to all down-troddens, neglected people of the society, at least for social justice. Maharashtra was the place where Dalits were humiliated from age of Peshwa's. Dalit poets of Marathi came out with a peom when atrocity has taken place on their brothers. G.R. Pawar a Dalit poet expressed his furry:

"Leave, leave my these dogs
Let them cut
Those Harmkore's
Let them show my grit".

M.S. Adherka expressed his angry when Sherpur village Dalits received atrocity.

"Today Sherupara Dalit colony
Burning in a fire
By their inhuman deeds
Our spirits are burning like camphor
The red fire blazing from four directions
Mercy is root of the religion—the harmkores uttered
Pouring kerosene to the burning fire".

Kisan Vagha Bansoda Prays to the God:

"Make me a cow or a bird oh God
But don't create me as untouchable
If I could be a bird the Hindus teach me songs
I will be untouchable they drive me away".

Another great Marathi poet Namdev Dhasal writes:

"The ancestors of Jesus, Paigambar, Buddha, Vishnu
Should caught and hanged
Should destroy temple, church, mosque and museum
Pundits, father and Mullah's
Must be killed by the guns".

The social hierarchy and ill-treatment persuade them to become hard cores and express their strong feelings against the people who are responsible for their condition. This movement of Marathi Literature influenced on Kannada Dalit Literature:

"Rose blooms in a hut
The start in my poem

The ray in a dark

Protest in my poem".

This was the concept of poetry of the first generation Kannada Dalit writers.

"Goddess of Education Sharade

Dance on my tongue

.....

On the all of destitute and untouchables

On the tune of wordless song

The sword, which pores into the sigh

The twisting words of eyesight

Dance...."

Prof. Malagati invites the Goddess Saraswathi who is one of the Goddess of the priest of India.

"Arriving we are arriving

We are the voice of the people

Whom you have suppressed from the generations".

Another poem by B. Chinnaswamy

"I don't want the religion

Which suppress my consciousness?

I don't want the religion

Which assault on my self-respect".

Prof. Siddalingaiah's poem:

"Hit Them

Kick Them

Skin Them".

The language is highly emotive. These Dalit poets did not follow any convention of the poetry which was framed by the pandits who were followed strict rules of meter, Rhythm, and Rhyme scheme. The Language has unusual form which is unpolished. The following points can be noticed in their language.

1. The language of revolt
2. Straight-forward
3. Emotive
4. Non-artificial, sophisticated like purist - who enjoyed all privileges.

5. Language of Rustic
6. Impure
7. Language used by Dalit writers is fresh and perfunctionary.

Early writer like Venkataiah just began in this sensibility. Devaiah Harave was the great Dalit critic. Who tried to give a new structure to Dalit literature. H. Govindaiah, Munivenkatappa, Dr. Chandrakiran, Prof. Nelagiri Talwar, Prof. K.R. Durgadas, Maskeri M.K. Naik, many others started writing essays and criticism.

Fiction in Dalit Literature

Many non-Dalits put their hands in writing about Dalit settings, it became so artificial rather to a Dalit expresses his own sensibility in an authentically. Among the first generations Dalit fiction writers break all the tradition of writing. They created a new myth, that itself in became their identity. Devanoor Mahadev's Kusuma Bale is one such exceptional novel in Kannada. Mogalli Ganesh, Mana-Javaraiah, Aravinda Malagatti, B.T. Lalitha Naik, Prof. Bargur Ramachandrappa and many other writers created a trend of their own.

Among the second generation writers Dalit sensibility becomes more effective in expressiom. Mogalli Ganesh, Krishna Janamana, Dr. Appagero Somashekara, Dr. Shiragana Shantha Naik and many other writers emerged as need of the time.

Names of many Dalit writers have not mentioned here because of non-availability of details of their literature and sufficient review on them. What is a need of the day is, situation is not same as prevailed in 1970's. Globalization nexus extend its tentacles all sphere of life. Writers of thus generation have to run behind the challenges.

What I have noticed in the writings of Dalit writers is that the language, which they have used, is simple and spontaneous. They did not tried flowery language of the conventional writers. Through the language is simple it has its own beauty. They break the convention and goes to the common man, common situation which esures the people that this is their own experience. The result is that it encourages many young writers of the day.

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18

Dalit Literature: An Overview

The concept of Dalit itself suggests suppression exploitation, oppression and humiliation. The term 'Dalit' is synonymous with poor, helpless, needy people if India. Dalit Literature is written by Dalits, on Dalits for Dalits. I think this is a narrow concept of understanding the universal ideology of a writer who expressed his inner anguish. After the slumber sleep of centuries they raise their voice. The other has patience to read who is Dalit? The question was raised in 1967. When the word 'Dalit' was coined by Marathi scholars, in a conference at Aurangabad Maharashtra many scholars indebted on the word 'Dalit' or 'Neo-Buddhist', weather it is casteist term or secular. "According to Baburao Bagula, Dr. Wanked, Dr. Sadakharade, the term Dalit includes all exploited. Hence, Dalit literature means literature of exploited people".

Dalits have identity crisis. Hence, they have taken an opportunity of conversion to the other religion for getting social identity. Dalits protests religion for social reason. Since, Dalit consciousness is old concepts in Literature.

In many regional languages Dalit writers have expressed their sensibility. But in Indian English writing quite a few have tried. Now they are gearing up. Dalits sensibility is emerging as a new trend in English writing. Many no Dalit writers have tried to write Dalit life, specially Premachand, Mulkraj Anand, Bhisma Sahni and others. But today, Dalit writers emerged and started writing. According to Kancha Ilaiah, Dalit sensibilities are deep rooted in India. He says, "Dalit Literature was post-Hindu Literature, which sought to do away with Sanskrit symbolism. It

is wrong to lebal Dalit Literature as post modern". Further, he continued, all acclaimed writings so far, have those some authors, had dealt with semi-secular Hindu topics or essentially Hindu topics. All such writings were centered round the *Vedas*, the *Upanishad* and the *Gita*. Literature so far had been a process of Hinduisation of knowledge. Such literature also did not speak anything about civilization. What Kancha Ilaiah said is right, because, Dalit writing goes back to the ages of the Ramayana and the *Mahabharat*, because Vyasa belongs to the lower community, Valmiki a tribal, Markamdya untouchable, Agastya hunter. Durvasa—untouchable, Kashyapa—a carpenter Koundinya—a barber. This legacy was continued up to 12th century Vachana movement, where the scholars and thinkers were all down-trodden. Dasimaiah was hunter, Machaiah a washer man, Chowdaiah—a boatsman, Haralaiah, Dhulaiah, Chenaiah, Sankkavve, Kalavva were all Dalits. Whereas Kapanna was a oil merchant, Kakaiah basket weaver. Allamaprabhu—a nuth. In the political upheveal and social changes there was bit gap in the writings of Dalit. Because it is question how should we understand history? Hegal, in his Philosophy of History came to a particular conclusion about India. He says that India never had a notion of nation, or state of history, simply because it was dominated by the Brahmins and the Hindus. All the written were during that historical period were written were during that historical period were written by Brahmins and those do not reflect the spirit of the society at all, to quote Hegel.

The Hindu is in capable of holding fast an object in his mind by means of rational predicates assigned to it. For the requires reflection and there is no reflection these at all. The Hindu will not read upon ants, but they are perfectly indifferent when poor wanderers pine with hunger. The Brahmins are especially immoral. According to English records, they do nothing but eat and sleep.

Also,

In the case of such people, therefore that which we call in its double-sense, history, is not to be looked for and there the distinction between China and India is most clearly and strongly manifest. The Chinese possess a most minute history of their country.

The minute refers to detail: In China the productive people's language and culture had been minutely recorded by the historians; but in India history is written one-sided and useless when Dalits started writing the caste. Hindus community very badly as K. Sathyanarayan pointed out. Some scholars tried to dismiss Dalitism as a set of personal attacks on great individuals or on great progressive intellectuals. Others raised objection about the mode of presentation adopted by the Dalit scholars to.

Formulate Dalitism. For example, "Ilaiah is always personal. He will say somebody in Brahmin; somebody is a Kamma or a Reddy". So they were trying to reduce the entire critique of Dalitism by saying that Dalits were making personal allegations. "There is nothing ideological about it. They are only making a series of allegations against the great individuals". This is not true in the context of Dalit consciousness in literature. Because their poetry is like sharp-edge weapon, which cut the both edges. Dalit poet Siddalingaiah writes:

Beat them
Kick them
Skin them

Kisan Phago Bansode pray god like this:

Oh! God create me cow, create bird
But do not make an untouchable
If I would be bird, Hindu's teach songs
They drive out if I would be an untouchable.

The frustration over flowed through the words. These poems sounds became harsh to the upper caste writers.

Tripuraneni Madhusudhana Rao Complained

Now the Dalits are trying to bring this pollution of politics into literature. Why are you trying to pollute this sacrificed arena of Literature? You want to bring in reservations, marks or whatever. Reservations should be given in educational institutions. You should be given some money to study. Or we could conduct special classes for training how to write poetry or how to write criticism but not these kinds of reservations. Why are you asking for reservations in literature? Did not Sri. Sri. Write for all the oppressed in the world? And haven't many B.C. poets written endorsing the ideology of Brahminism? Lakshmikanth Rao Guru, you collect the castes and 'gotras' of all the modern Telugu poets and their writing and then make theories and then destroy literature. With these you are polluting Literature. Our modern literature is a literature of class society. In our society, we have several classes and or modern literature these are influence of as many classes."

There were many problems in Indian upper class intellectuals pertaining to the issue of Dalit Literature. Once K.D. Kurthu Koti asked in an irritating voice "What is that Dalit Literature? I do not understand what they write". After that instance, once I was invited to read my poem in Goa Kannadiga's association. A journalist criticizes me directly after consuming alcohol heavily. "What these Dalits write, non-sense my father, grandfather have written great poetry. They are boasting that is all,

no aesthetic, no reasoning, no wit, etc., "These were the instances many Dalit writer are facing today.

After all exploration, people interested to read fresh experiences in literature. Dalits revolted against the religion which exploited them in the name of Hinduism. Dalits wanted their identity: they revolted against religious suppression. Then is a specialty of Dalit literature is as it is follows.

The court poets of the past used ornate language, pre-independence literature was National movement oriented. Post independence literature tried to escape from the clutches of modern and modernist writers.

Dalit literature is influnced by Dr. B.R. Ambedkar's philosophy and thinking. Protest literature gives birth to the new thinking to the Dalits. Kuvempu's secular writing laid the foundation stone to both Dalit and protest literature. In 1973 Corporation Minister of Karnataka State C. Basavalinappa, declared "all Kannada writing is like fodder" (Busa). It lead new school of thought to the Dalit writers of the day.

Language Used by the Dalit Writers

The social literature of 19th and 20th century used common man's language in literature like Romantic poets of English: William Wordsworth, S.T. Coleridge, Byron, Keats and P.B. Shelly. Dalit writers used idiolect in their writing to express their originality, Devnoor Mahadeva's Kusumabale, Siddalingaiah's poetry. B.T. Lalita Naik and other writers used idiolect and popularized the Dalit literature.

The language used in Dalit writing is caste- and community-oriented. Hence they have their own aesthetics. Most of the writers used professional language in their writings.

My point is Dalit literature is a new emerging trend which is a resistance literature. They used their own terminology in literature to express their inner trauma. In English many Dalit autobiographic are available. Some of the dalit scholars have been trying to write in English. Whatever is available is worth mentioning. Because the outside world is anxious to know the woes and sufferings which suffocated the Dalits in Indian social atmosphere. Dalit writers selected burning topics directly connected to the lives of poor, ordinary people of India. Dalit sensibility was exposed to the outer world by Mulk Raj Anand and other writers. But most striking literary part is still awaited to emerge as a new conscious to the Indian writing in English.

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19

Reflections of Malgudi: A Study

A week back was invited to inaugurate a college English club. I happily accepted the invitation and travelled to the college. It is a government first grade college situated in a remote area of Karnataka state. I was shocked to see the strength of the college. It was more than four hundred but he noticeable thing is seventy five per cent of the strength were girls studying in the college. I met Principal who offered me tea and biscuits and revealed all the anxieties and anxious plans to be implemented and executed in the college. Meanwhile the English teacher approached me and briefed the programme. I have to inaugurate 'RKN English Club'. I was unaware of the strange name of the English club. I have heard about English Club, Department's English Club more, or the names of previous heads of the department or some strange names. I think he has understood the dwindling of my heart. He came to my rescue and said that the club is named after R.K. Narayan. I was really wonder struck because R.K. Narayan, the great novelist, short story writer and thinker of 20th century is the house-hold name in India in general and South India in particular. There are many shops named after his fictitious imagination Malgudi, Malgudi Book Stall, Malgudi Hair Saloon, Malgudi Stationary so on and so forth. Malgudi became familiar name to everyone in south India at least because they created a unique imagination in world of Malgudi.

Malgudi is a favorite village, town, taluk, and district as we all feel, it is so apt and appeal the heart. I feel Malgudi is my village. A remote village in Karnataka, without barrier of caste, creed and religion. As Gour, Neelam Saran points out

> Malgudi exists on no map but Allahabad does and while Narayan created Malgudi, Allahabad created me. Like Malgudi, my Allahabad is, in its conjured space, only partially tethered on a physical reality but floats in a geo-fabular dimension which bypass the material city to include many things pass and many things possible in what is called the Generic North Indian small town, cities have been objective correlatives to a wide range of writerly moods from extentialist angst to spiritual rapture. What Narayan and I accidently share is a comedy-reflex generated by the glorious idleness of our small town souls which confers a mock-magnitude on the uneventful and a pre-disposition to scrutinized minute.

I fully agree with Gour Malgudi or Shirganahalli one and the same. (MCC) Malgudi Cricket Club is no way different to see Shirganahalli Cricket Club. The colonial game went in the blood veins of Indian youth. In summers, we went to village and used to play Cricket in dry tank. The cracks of the dried loamy mud became a good pitch to play. Small long sticks are wickets; wide stick was a Bat; and rubber ball was enough to play. The village postman who, reads and writes letters for illiterate villagers and also goes house to house to deliver letters is equally treated and honored like the postman of Malgudi days. R.K. Narayan seems a good observer in Malgudi days. All his life sketches are the replica of the society. As Vinay Krvipal said is important to quote:

> "As in real life, the situations do not change
>
> Easily in Narayan's novels: it is the individual
>
> Who has to change the way he or she looks at the situation
>
> In fact the situations grow worse; so the
>
> Characters have to discover new ways to manage their own and other's emotions
>
> They realize that running away from the situation is not the answer to life's problems
>
> They begin to view their problems in Calmness not with in-action but with non-action."

This does not mean triumph for Narayan's ordinary men and women. When Narayan's character gets embroiled in conflicts and contradictions, they busily deceive each other and themselves, like the life situation into reader like us that we are the part of his novels, or they are part of our own life. It may be the inauguration of Malgudi railway station in the Guide or Gandhi's arrivals to Malgudi in waiting Mahatma are same. When we were the children experienced the similar situation in the life. It may be a political gathering, school union day or village Faire, all the same as to R.K. Narayan's Malgudi. In his editorial S. Krishnan writes.

"With the publication of 'Swami and Friends', a new voice, if one might use a cliché, came to be heard in the India world of letters, or at least in its English constituency. Hitherto's Indian fiction in English to ooze with an academic social consciousness. Naturally much of it was pretty moderately fluently, the language of English.

R.K. Narayan's selection of English language is one of the best way to expose the local entity to the outer world. India and its geographical area is inspirable. The vividness in Indian life constantly brought out by R.K. Narayan. Again I am quoting S. Krishnan's words here to affiliate my views on Malgudi to Shiragonahalli.

The locale of all these novels and most of Narayans short stories are Malgudi, the mythical town with which his name is inextricably associated. Two general assumptions must be immediately countered. One is Malgudi patterned after Mysore city. Nothing could be father from the fact, and the dusty small town of Malgudi has no physical resemblance to princely, place- filled Mysore. What is fact is that Malgudi takes its contours from the sleep South Indian towns is those days, among which the inner city or the core part of Mysore can also be included. The other statement usually made about Narayan is to compare him with William Faulkner. The link is very tenuous and is sustained by no more than the circumstance that both writer's created their own worlds and moved surely in them. Faulkner's 'Yoknapatawpla Country', peopled by individuals with a sense of sin and horror underlying their lives, is a far by form Narayan's Malgudi placid little backwater full of gentle and gently eccentric persons. The artistry of either writer by any standard is great as they were able to give to airy nothingness a local habitation and a name to create a microcosm entirely out of their own experience. As John Updike has pointed out both Narayan and Faulkner are writers immersed in their materials; though widely differing in their use of them. For the Narayan aficiando, Malgudi is a real place with which as Gragam Green says we have been as familiar as our birth place. We know the streets of childhood, Market Road, sniff stalls, the vendors of Toothpaste, The Regal Hair Cutting Saloon, the river, the Railway. The name Malgudi as Narayan said, has appeared in a sentence that suddenly flashed in his mind when he was working on Swami and friends. The train stopped at Malgudi. As it happened the train did not stop at Malgudi in Swami but at the end, though it does so in several other stories, notably in the guide and "the English Teacher". Here we can see the saga of Malgudi "when the reader opens R.K. Narayan's book he travels in the memory of his own through the experience of a writer". It is true because Narayan has a 'God's Plenty' in writing. After reading the text when you go out in the market you feel that you are walking in the words of R.K. Narayan'

situations; similar settings will be experienced. When a foreigner feels that Malgudi reminds his birth place then why cannot we? All experiences of the writer are our own that is why I like to call R.K. Narayan' Malgudi may be my own village Shirganahalli. Some same situations I have experienced in my Taluk Harapanahalli, some at my Native District. I have also spent 8 years in Karwar All India Radio and later joined Mysore Maharaja's College, where I learnt R.K. Narayan is most acquainted with Senior B.A, Junior B.A halls, Quadrangle, Union Building, Library. After reading his novel The Guide, to teach III semester students all settings, situations, instances resemble many areas in Mysore. Hotel Anand Bhavan fountain circle where Gafaar is parking his car, Memphi hills and river Sanju are similar to river Cauvery and its origin Talakaveri. The railway station at Mysore; Madras train, train to Bangalore, Mumbai and connecting other parts of country is significant one. We can have some excerpts from his novels 'Swami and Friends':

He dreamt one night that he crossed the Sarayu near Nallapa's grove on his wheel. It was a vivid dream, the steel wheel crunched on the sandy bed of the river as it struggled and heaved across. It became a sort of Horse on reaching the bank. It went back home in one leap, took him to the kitchen, and then to his bed, and laid down beside him. That was fantastic; but the early part of the dream was real along. It nearly maddened him to wake up to the hopeless morning. These are the similar dreams our village folks are dreaming every now and then. These dreams are part and parcels of our lives. Hence, one can claim as Malgudi might be his own village. Malgudi might be Trishur, Karwar, Kadwad, Gokarna or any other part of India. On Indianness Mind Subhendu writes:

"Beginning at the height of Gandhian Mass Movement in the mid-1930's Narayan sailed through the troubled waters of Indian Independence and long years of post-independence till nineties as a creative writer. During his long career of about sixty years, his fictional world was ensconced in Malgudi. While the world was experiencing momentous upheavals, both on physical and intellectual levels, he kept on telling his inimitable tales of Indian life. Yet his fiction demonstrates in a very discreet amusing yet artistic manner the so-called quintessential Indianness". He continues that C.D. Narasimhaiah once described Narayan as a writer who "writes with Indian world view at center which becomes evident in novel after novel". K.R. Sriniva Iyengar has underscored "'Indianness' as early as 1962 and had even enumerated the feature of this Indian sensibility in the choice of subject, in the texture of thought and play of sentiment in the organization of material in terms of 'form' and in creative use of language". Narayan mostly narrated History of India and Indians. Since, Narayan has seen colonial rule to some extent

came out with colonial and post-colonial issues and concerns in his writings. No doubt that he is deeply rooted in Hindu Society, involvement of politics and his knowledge of Indian mythology did have a considerable amount of influence on his works. We can trace out in his writing that he was very much inspired by *Ramayana, Mahabharatha, Puranas*. It is obvious in case of all writers of the world; they have to have influence of their ambient literature.

His writings are characterized by Chekovian simplicity and genial humor along with Indian ancient writings. He was also very much inspired by the folks of India. Moreover, the characters of his novels and short stories are very ordinary, down to earth Indians trying to blend tradition with modernization, often resulting in tragic-comic situations. Writer blended his style as simple, unpretentious and witty with a unique flavor of the native's tongue. His language is Indian English. The variety spoken by the Tamilian's normally we have seen in Hindi Movies.

'Yenna Rascalla'

'Ayyo deva, my nema Ramaswamiji'

I am not eat ji. Tamilian English is one among the varieties of Indian English. But before Independence, English was not varied. Narayan like his contemporary writers used Standard English of that day. But, the ordeal of local unnatural entity was there with all the writers. Rajarao, has many local identities in English that is why he retained most of the original terminology in English. Similarly, R.K. Narayan also retained some of the expressions in original in English. Bharatanatyam, Pyol many local identities can be seen in R.K. Narayan.

Malgudi is symbolic representation. All his characters, incidents, events revolve around the town Malgudi. The word Malgudi itself brought him name and fame. Hence, Malgudi is a unique place in his literary works. Whenever we read R.K. Narayan we feel very closely associated with him. The street, peoples, situations, seems familiar to us. So its appeal may conscious that Malgudi may be Mysore or Malgudi may be Shriganahalli.

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20

Culture Elements in Translation

Translation is an important tool to understand various cultures in the world. Translation is a media which brought Greek classics into English. Because of English, most of Indians and many other English speaking country people could read Leo Tolstoy, Franz Kafka, Dante, Homer and many other great writers works which have been translated into English because of W.B. Yeats, Tagore could reach the outer world. Of all these translation the major components which become obstacles in translation are the cultural elements which come across.

My argument in this paper is that some of the oral languages which do not have scripts and they are parasitic languages always. The speakers of these languages depend upon the languages of that region which have script. It is because this is an important era to the subaltern to come on the main stream to disclose their cultural life. As a multi-lingual, born in Banjara community, I have my responsibility to express the cultural life of Banjara's and the problems of translating Banjara words into English as Kannada. It is because of the semantics of the Banjara languages and the language in which I have chosen to translate. As 'meaning' is some sort of 'entity' which is understood within the linguistically bounded circle. Since meaning has many faces like:

Linguistic Meaning

Speaker Meaning

Language Meaning

Idiolect Meaning

Dialect Meaning.

We will have regional and social meanings of an object. Since meaning is a linguistic entity which helps the reader to understand what it is; while translating certain cultural practices into another language, we come across many tough situations to deal with. As T.S. Satyanath says, "Although translation is generally considered as a literary process, it involves a series of cultural maneuvers by the cultures involved in the process, both ideologically and otherwise". It is true that cultural maneuvers which enrich languages are real challenge to the translator. To support this argument, it is appropriate to quote Probal Dasgupts's An Ad Hoc Solution. The globalized consumerism of the middle class yields a rather low quality but highly disseminated cultural overlap which ensures s base line of mutual translatability in terms of widely known products and activities. Consumerism series: T.S. Satyanath: Translation and Reception as a cultural process, on the emergence of tragedy in Kannada (Literature (A) Translation today-2004. CIIL).

As a reference to culture making, most of the material, intelligible in this solution, amounts to a whole-sale import of arcades. But it leaves the basic issues unaddressed. Linguistic innovation in the developing languages continues to be centrally authorized or monitored, because of the hierarchical structures of developing societies. Thus, the Archire, in these communities, continues to be centrally authorized or monitored, because of the hierarchical structures of developing societies. Thus, the Archire, in these communities, continues to overshadow the Arcade producing a potentially explosive instability in the domains of innovation. The argument continued and ends with, "Translation cannot afford to be neutral of this issue. For translation undertakes in general to minimize originally and maximize transparency for the benefit of true self. Expression and its dissemination". The translator takes challenges when cultural terminologies come across. I have my own reservations regarding translation of cultural terminologies into other languages. As I have faced problems in translating certain terms into Kannada and English as follows:

Goarboli	**Kannada**	**English**
|Leriya|	Madumaganasangadiga	Companion of bridegroom
|Maand|	Nirata	Water game
|Goat |	Bigaroota	Marriage feast
|Bhog|	Paru	–
|Bhang|	Hanchike	Distribution of sweets

2. Probal Dasgupta- Archires, Arcades and the translation of Neologism. Translation. Today P-23

1. I bid p. 23

All the words above said are translated into two languages the first word |Leriya| is one who accompany bridegroom and participate in all rituals which takes place in marriage. While translating the word into Kannada we cannot find appropriate word; but approximate word which gives outer meaning could be suppies the purpose. The translation of |Leriya| in English is communicative translation rather than exact meaning.

|a male companion to bridegroom| in social context which gives wrong meaning. Because companion of bride groom will be bride rather than a male linguistics meaning of |Leriya| is a word we pronounce with Letrela |||sound followed by voweland retroflex |r|and rowel |and consonant |y|and vowel |a|syllabic structure is |CVCVCVI.

This topic is relevant in the present context, we are living in a global village, and many languages are dominating one another in the global context. As we believe in the strong language, globally influential.

Linguistic boundaries are being crossed through a massive programme of translation practice. But reader usually ask now faithful is a piece of translation to its original or how authentic it is. Their anxiety to be faithful is often important. The original text demand translator for hard to faithful to it. But these are always hurdles, distractions on the way, it means verbal distractions while the translator is apt to bum lander quite a bit with words, it would be dangerous when it comes to cultural terms. As George Steiner emphasizes, polygamy, the capacity of the same word to mean different things, such different things, such different ranging from nuance anti-thesis, characterizes the language of ideology. Therefore, translator requires an inter- textual concept into philosophical tradition and its culture

My findings are:

- There is a limitation in translation of cultural elements.
- He must have sound of sense.
- He is like a actor interpreting a script.
- The aesthetic sense must be taken care of.

Even their translation is important to know the civilizations of the world. It bears light on the social life of the different people who are living in the world.

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21

New Woman in Shashi Deshpande's Novels

Shashi Deshpande's all women characters are quiet new in their thinking. Grappling with their past, all characters towards the end, they put themselves a question what is their position in the society? What position they hold in the house? It indicates the parents as well as their in-laws. After long silence they started to speak. The protagonists of Shashi Deshpande's novels are depicted as more intelligent and capable women than men. All her novels are in the first person narration, which naturally expresses the feminine point of view. They react to outmoded traditions and superstitions, which tend to impinge upon their personality. They are against arranged marriage and inclined towards sex freedom.

Shashi Deshpande's protagonist assets themselves in doing what is nearest to their heart. They play a wider role in the social frame-work than the average woman as, writer, wife, novelist, doctor, journalist and social worker. They are depicted as having the capacity to lead independent lives and moving a success of it. In the early stages of their lives, they feel a sense of nostalgia for home. The home symbolizes the ethos from which they cannot entirely out themselves off, even if they could desire to do so.

What is more important here is, like other women writers in the world generally pre-occupied themselves with concerns like women's uneasy alienated space is a plutocratic world. The tensions brakes their society's expectations of them and the demand of their talents and their art, their imperious drives and demands towards selfhood, self realization and self-worth, need for individual autonomy and recognition and the equally

imperative, often antipathetic need for the security as well as the consolation of community make them grapple with issues like, who am I? Who can be? Where is home? Etc.

The existing realities like these provoke and pave the way for a change. According to Cixous" a woman can establish herself as a woman by writing". It has been proved in the novels of Shashi Deshpande. As per character's break out of the role society has prescribed for them and finds power in novel role that they create for themselves which mute images of masculine and feminine powers. Saritha, Indu, Jaya, Urmi, Madhu etc. all are the characters require us to view the modern heroines as new avatars, arche-types of women who reject standard feminine roles in order to accomplish significant social action. Shashi Deshpande's heroines emerge from a conservative middle-class semi-urban milieu.

People still believe, as Shashi Deshpande pointed out in her novel, 'Roots and Shadows', "the members of the older generation still suffer from superstitions ... some of them eat food from the unwashed plates which their husbands have used. If you utter the name of Rama, the soul of the dead will go to heaven quickly. The wife dying before her husband is to be considered good fortune. If a widow doesn't shave her head, she is a second-class citizen". When Saroja Naren's mother' wanted to learn music, "Akka put her foor" down (R & S, p. 55). In this way Shashi Deshpande unveiled the prejudice and collective unconsciousness of the Hindu ehthics. She depicted the gutless women who become completely faceless shadows of their husbands without a protest of her pet object of division and contempt. To support this idea of Shashi Deshpande's we should quote the passage. "But there is one family I do remember a couple, one woman specially we had been invited to tea. The man sat and talked to us. The woman came in silence unobtrusively, like a shadow and went out in the same way, her husband's conversation not interrupted even by a fraction of a second by her presence ..." (TLS, p. 158). All the novels of Shashi Deshpande are in a sense breaking of that long 'Silence' that woman has kept about their suffering and neglect.

The social perspectives in her novels are over-viewed, in traditional society where woman's voice is muted. In a society where male domination prevails marriage is compulsory to female and they are caged and cabined. The societies believe that, a husband is a sheltering tree to his wife. The dispheric dialogue over the shadows in Shashi Deshpande's novels. 'That Long Silence' The analogy of husband and wife like a pair of bullocks, or the husband being like sheltering tree or wife being and extremely narrow-minded, egoistic sparrow suggests that they do not live like truly human. Her novel can surely be read and appreciated individually, but thematically they are interlaced, focusing on the

psychological complexities of female subjectivity as well as the collective feminist struggle and women's community in social troposphere. Shashi Deshpande reveals strictly traditional families, which except women to be models of mythological figures like Sita, Savitri and Gandhari. Indu of, Roots and Shadow. Saritha of the Dark Holds Silence, Kalyani of A Matter of Time and Madhu of Small Remedies are all fractured selves in the beginning of the novels. The situations and events keep adding new dimensions to the knowledge of life and shaping of notions since the societal constracts impose rigid strands and strains on these women. As Shouri Daniel told, a modern Indian woman describes the female incarnate, she has no shape or form; she is everything or nothing. She is fluid, pour her into any mould and she takes.... Ideals and principles lie outside her nature". (Shouri Demials the Salt Doll Vikas New Delhi 1978 in literary criterion, p. 12). This existential position is perhaps best exemplified in the decadent Brahmin orthodoxy. Shashi Deshpande's writing carrier began in 1970. Her major concern in her writing is development of theme and characterization. The strong point about her novel in her delineation of woman's inner world: She herself admitted to Geeta Gangadharan in an interview; we know a lot about the physical and the organic world and the universe in general, but we still know very little about human relationships. It is the most mystifying thing as I am concerned.

I will continue to wonder about it, puzzle over it and write about it. And still it is tremendously intriguing, Fascinating".

(Indian Communicator, 20 November, 1994-2011)

That Shashi Deshpande has been genuinely interested in issues pertaining to the lot of women in India is irrefutable. Some of her views vented through her characters. The Dark Holds No Terrors (1980) - ambivalently projects deconstruction, as well as reconstruction of gender roles. As the female protagonist of the novel is consciously, and often unconsciously in search of an "inner space" which is instrumental in the reconstruction of gender identity in the wake of its being deconstructed. In this way the novel the Dark Holds No Terror of is totally different in the sense that it explodes the myth of man's unquestionable superiority and the myth of woman being a martyrs and a paragon of all virtues. It is based on the problems faced by a career woman. Whereas her 'Root and Shadows' the first to be written and the second to be published, deals with the problem of sexual morality. The problem in the novel is dead weight of tradition in a joint-family under the patriarchal system, retarding the natural development of a spirited but sensitive young woman.

Shashi Deshpande expose the reality of natural individualism cannot find much scope in such a place. Young people with independent attitudes cannot find the atmosphere here congenial. They want to strike

out on their own. Indu, a grand-daughter of the family leaves the house when she is 18 for higher education and is determined never to come back. She gets married on her own. For ten years the family does not extend even a formal invitation to Indu and her husband to visit them. After ten years they ask her to come back because Akka is on her deaths bed and she has made a will leaving all her property to Indu. The lawyer tells them about the will after Akka's death. Indu goes and find the family in doldrums, Indu feels sorry for the helplessness of Minni and of thousands of other girls not only as a feminist but as a simple human being.

But, she afraid of with her own disillusionment of her own love marriage. There was a time she had derived the traditional concept of an ideal woman—one who losses her identity in her husbands, exactly same this had happened to her. She dresses no please him. "When I look in the mirror, I think of Jayant. When I undress I think of him. Always what he wants, what he would isn't there anything I want at all? Have I become a fluid, with no shape, no form of any own? At that movement a savage truth had stared me in the time without there is no I" (p. 54). This is how Shashi Deshpande expressed the hard reality of Indian Women in her novel Roots and Shadows.

That Long Silence: The novel has several facets, and critics have divergent news on what the novel is about. The most obvious one is that it is a story deals with the Indian woman with her sexual, cultural and natural roles". The story begins with Jaya as a child of whom her father had high expectations. But the marriage of Mohan and Jaya is almost on the rocks. The egoistic philosophy of Mohan irritates her.

The repeated use of the word 'Silence' sounds ominous but it is really ironical, the story is about silence being broken and not kept. By narrating the experience of the past, Jaya has broken a silence sustained for the previous seventeen year of marriage. The silence is not Jaya's alone but of all Indian women of the past, present and possibly the foreseeable future. The word 'silence' has been used again and again is a variety of contexts and with different persons, but always with reference to suffering. As Elizebath Robins writers—Shashi Deshpande's novel. That long silence announcing, as it were, the intention of this talented contemporary writers who writer to break the long silence that has surrounded women, their experience and their world. For a long time, woman has existed as a gap, as an absence in literature, whether Western or India....

"Representation of the truth about the majority of their sisters and their lives" (Singh Sushila Feminism and Recent Fiction in English Prestiges Books, New Delhi, p. 129).

At last, Shashi Deshpande concludes like this, the image of the woman underwent a meta-morphosis when the contemporary woman decided to cast of her traditional role of living under the shade of her husband. Jaya, the heroine of the novel, gives us the new image of the Indian woman who now tries to stand on her own legs and seeks to break the age-old silence by refusing to dance to the tune of her husband.

Binding Vine: reveals the fact that seven women are the victims of male hegemony. The question arises here is why chastity is given undue importance in the patriarchal system of the society. As a Matter of Time (1996) reveals the story of a family. Kalyani-presented as "a weak, feeble creature". Who returned to her parents' house as "a deserted wife".

Among the India English novelists, Shashi Deshpande occupies as prominent position. Her early novels were published just at the time of the post mid-night children's generation of writers. She has sensitively-treated typical Indian themes and has portrayed her contemporary middle-class women with rare competence. She is a champion of oppressed women. One can see in her writing the thirty-five years composite study in human relationships, and of the crucial role play's on family and social systems of post-colonial Indian society. In this way, one can find a new woman in Shashi Deshpande's novels.

M.K. Indira a Versatile Kannada Writer:

The modern Kannada novel, particularly, the social novel in Kannada language is nearly a century old. During this stretch of time, it has affectively portrayed the life and society of this region and has emerged as a powerful form of literature. One can recognize in the growth and development of this form two-distinct modes of writing. The first one is the idealist mode, which aimed at the portrayal of day dreaming heroes inspired by high idealism and sense of social well-being. The second mode aimed at social criticism. It is judged only output. Woman writer have been writing in Kannada since long back. Novel is a right literary form to express their views. As Esha Dey has pointed out, "Women in fiction depend on women in reality. Patriarchy, which is the ruling social system almost all over the world, ordains that woman's place is the home, her role as a wife and mother is quite often synonymous with her total human existence".[1] But it is time one began to appreciate the fact that woman is no more the stereotype of a Sita or Savithri.

The novel, of course, in the beginning was a gentle literary form which attracted women because women are very good story tellers. As far as Kannada is concerned, fiction created by women writers in the beginning does not go beyond domestic, sentimental love-affairs and problems of marriage now the trend has changed. The more serious among women

writers are obsessed with burning problems of the women in Karnataka. M.K. Indira is one of the eminent novelist's of Kannada Language. She concerns herself with the problems encountered by the women belonging to the first generation. M.K. Indira known for her idiosyncrasy, which is a way, reflected the social polarization that was taking place in Karnataka when she began her writing career. Two major aspects influenced her writing were the tradition and values. The two existed aspects forced her to accept, the reality that British culture making in-roads into Indian society. M.K. Indira reveals the plight of a woman and the fact of a woman's position and a real woman. It is not very likely that M.K. Indira was aware of the idea of feminism, women consciousness and changing perspectives of the society. Prof. Baragur Ramachandrappa has aptly said, "In the patriarchal society, special features of woman's experience and expression can be seen".[1] The women writers not yet recovered from the Philomela-complex and that is why they find it difficult to articulate their inner-most thoughts and feelings. The intricacies of man-woman relationship, several roles a woman is expected to play in the life of a family and many other problems want their individuation by our women-writers. M.K. Indira does not glorify the condition of modern woman, whereas, woman's plight in the midst of Hindu traditional society and her struggle for freedom are the themes of her novels. The modernist novelist M.K. Indira expressed her views on; value-based patriarchal society and its in-built tradition, a gradual change of attitude towards female. Her concern of writing novel is not for entertainment but to expose the false reality of Brahmin orthodox society. As a progressive thinker, M.K. Indira enough kind to search real human beings and differentiate evil tendency of man. Her writing focused the social problems, and the solution. That is why Dr. Anupama Niranjan rightly pointed out, "M.K. Indira's writing world consist variety, because of enormous life experience she gained in her environment".[2] There is a search for freedom in her novel, through which she exposed problems of the society.

M.K. Indira was born in a puritanical, orthodox Brahmin family, which was practicing nescience, blind faith and indiscrimination. When she realized these sanctions on woman, questioned the existed values of double standard of the society, which was known for male superiority. She attacked the religious centers where woman was treated as second-class citizen. And M.K. Indira's novel Phaniyamma has the idea of protest of the evil practice. Dr. Rum Sri Mugali said, "Because of qualitative writing, M.K. Indira got her own place in Kannada literary world. Her novels and short stories woven with personal experience and her excellent narrative skill brought her many laurels".[3] As an intellectual thinker, M.K. Indira has represented her contemporary society. Her novels provide evidence that her attack on regional hierarchies, she found in her malnad

environment. M.K. Indira unveils differences between men and women; she sketches people of different temperament. The realism, existentialism and humanitarianism can be traced in her writing. The disposition of M.K. Indira's novels is simplicity, amusement, sense of art, boldness. Whereas her domestic novels reveal the fact of delightful exchange of husband and wife–happy–sad situation of family. Women's longing lamentation of childless families, problems of inter-caste marriages, problems of prostitution and child widow problems have been exquisitely described in her novels.

M.K. Indira's forty-two novels are heterogeneous. Her novels can be divided into three groups:

(i) The novels based on life sketches of persons.

(ii) The novels based on theme of domesticity

(iii) The social novels.

The Novels based on life sketches of persons.

According to Prof. L.S. Sheshagiri Rao says, "Novels which deal with life sketches of persons, the protagonist have importance, the character narrates, the novel progress at the denouement. In these novels a novelist can select. The denuma, which he has already selected. The protagonist is the narrating aim of the novelist, other characters revolve round the one central character, there is a substitute for the main character".[4] M.K. Indira's many novels have this above characteristics. Her novels – Jaala (1976), Nagaveena (1969), Amaravathi, Kuchubhatt (1975), Gunda (1977), Giribale (1969), Atmasakhi (1971), Sutradhari (1984), Kaladarshi, Tegginamane Site (1983). All these novels written on life sketches of persons; The novels which are based on domestic elements.

Reveal, as family is a unit of society, Indian families have undergone many changes by Western culture. Poverty, unemployment, population explosion, intellectual difference between old-young generation widens the gap, resulting in the clashes in the value. All these factors disturbed the family life. Personal loyalty leads the joint families to break and to become unilateral families. The ups and downs in family values again created problems between mother-in-law and sister-in-law. Family relation is no more seen. Sacrifice of woman, tolerance and hierarchy in matrimony, are the main features of M.K. Indira's novels. Her novels like Rasavahini, Onedenimisha, Bramhachari, Sukantha, Hennina Akankshe, Talidavaru, Shanthi Dhama Tunga Bhadra, etc. M.K. Indira's domestic novels hold mirror to the social life of Karnataka region of the mid-twentieth century. These novels have interior picture of cultural life of malnad, M.K. Indira's Rasavahini, Manatumbida Madadi, reveal a struggle between tradition and modernism.

Novels on Social Problems

Child marriage, Prostitution and other are social problems which are system based. Economy-based problems like dowry, poverty. A deception in religious center, vanity of false ascetics, blind beliefs, unscientific thinking, women exploitation, dwelling problems of urban, caste problem and problems of youth are the themes of M.K. Indira's novels. Her Abharana, Tapadindatampige, Yaruhitavaru, Musuku, Manekottunodi, Tapovandalli, Gejje Pooje, Sadananda, Madhuvana, Phaniyanma, Poorvapara, Chedvilasa, Hoobana, Noorondubagilu, Hasivu, Bidigechandramadonku, Jatikettavalu, To-Let', are the novels which depict the burning problems of the society. Though, M.K. Indira's novels have been written on the idealism of Neo-modernist values, progressive thought of the novelist is obvious. She thought of widow remarriage, and responded on women exploitation. M.K. Indira expressed her fury against the people who are responsible for woman's helpless condition. A woman who becomes poor because of the blind beliefs, tradition and ancient customs deserted her life. M.K. Indira silently expressed her inner fury against this injustice. Her novels flourished by the influence of Renaissance, and progressive form of Kannada literature. M.K. Indira's novels are based on local social reality, her writing have scientific, intellectual and social consciousness. Novels hold mirror to her deep involvement, enormous life experience and concern to the society. All these are core of her social novels. Varnaleele, Kathegara, deal with, what is social point of view on the love, Manomandira, consists of story of disappointed woman because of caste, creed, religion, purity, culture and status. M.K. Indira's Hasivu, Bidigechandramanadonku, Noorondubagilu, Yaruhitavaru, Musuku, Hoobana, Doctor, Poorvapara, Chadvilasa, To-Let, Brahmachari, etc., do not discuss much regarding serious problems. Simple subjects of social and cultural are artistically narrated. M.K. Indira's Giribale (1969). The characters like sacrifice, patience, and innocence, Generosity are born with a woman. There are many examples of such woman who struggle throughout their life for self-identity, work hard without expecting any fruit and ends their life in the same pain. M.K. Indira's protagonist Shankari is a helpless innocent woman. She does not know, what is self-identity, what is womanhood etc. Her husband's love is everything to her. "Before marriage her world was her father's house, when she gets married, husband's house is merely her own world. Shankari did not enter the outer world of reality. She is a firm believer of her elder's rituals, consideration, tradition, faith, religion and hard work, these are her intent".[5] Tegginamane Site (1974), the story of the novel takes back to the British rulers who were ruling India and there was gradual change. As M.K. Indira the novelist, expressed her view. "In future, thirty-forty years

a lot of changes will take place. Mumbai, Madras, Bangalore, Mysore have seen educated, cultured people. As modernism developed and Malnad region did not effect from this, remain under dark and in the clutches of tradition".[6] Women have no freedom in that age. Castrol lamps have vanished, Kerosene Lanterns just made entry. The emergence of the professional drama theaters, bus routes and schools are the mark of entry of modernism. M.K. Indira, speaks regarding change in Indian social, political scenario. She said, "Hills, forest coagulated like Port to the Malnad and these villages are not visible to outer world. The Kattemane and Tegginamane too included in them".[7] Modern wave does not affect this remote area. Women are ignorant, traditional, orthodox rumpled their life. They were confined to four walls did not understand the reality. The protagonist of the novel Tegginamanesite is a distinctive character. It was a strong belief in the village of that region; it is a blunder a woman goes out of the house. A young sister-in-law of an orthodox family jumps into a river, which is not an easy task. Site proves, only a bold woman can paddle against the flux. She teaches a lesson to Appu, who tries to seduce her, it is a good example of a woman who is bold enough to fight against female exploitation. Site's neighbor Annapooramma, while on her death bed due to tuberculosis, she remembers her husband is in other woman's house, expresses her desire to see him before breathing her last. Site rebels against the male. "Though, site is not analytical, basically she is a woman of consciousness. Site rebel's and becomes furious. What kind of husband he is? Though wife is on death bed, he is not with her. But her wish is to die at his feet. If it were in my case I would have never bother for this".[8] M.K. Indira's Gejjepooje, is the story woven around a woman who is a prostitute. Chandra is grand daughter of Sangavva, who is a harlot. Chandra's mother Aparna too followed her mother Sangavva. But the difference here is, Aparna's progressive thinking, she does not want her daughter Chandra to be a prey in this hell. To make her free, she educates her, though Chandra has position, money, education, the stigma does not go. She struggles lot to over-come the hell. Prostitution is an evil spirit, the law amended to remove this, cannot possible to remove it, but different shapes have taken. Devadasi, Basavi, etc., forms it emerged: Even at present day this evil practice continues the reason for this is innocence among the people superstition, illiteracy, poverty, growth of population, dowry, these are the immediate causes for this. Money-minded Sangavva, brought up orphan Aparna, with a bad intention. Aparna became pregnant in her youth, Chandrashekar who is a Brahmin, because he is not rich Sangavva takes her to the other place. A rich businessman Shetty starts looking after her family after Gejjepooje, an initiation ceremony of a prostitute. Because she was born and brought up as orphan Aparna destroyed her life. She never thinks the cruelty of the society. Phaniyamma,

is based on a true story of a child widow of 13 years, Phaniyamma. Who lived into 112 year old. Set in a small town in Karnataka at the turn of last century, it unfolds the life of its heroine with poignance and passion. How a young girl confronts the grim reality of widowhood even before she has fully experienced childhood in a society which regards it as the ultimate pollution and how, though sheer will power. The novel simply and directly presents the development of Phaniyamma: She is a child-widow who loses her husband before she attains puberty to which marriage means simply an occasion of festivities and songs. She continues to live with her parents and her widowhood which although gives a shock to the family, is easily absorbed by the family through code of moral rules and beliefs. Like phaniyamma's mother "On yellamavasye day your gold clasp went. The other day the platter fell down. I new something bad was in store for you"[9] (p. 45). The same beliefs continue, the grandfather wondered "I'd prepared her horoscope carefully. Did those people change the boy's horoscope by any chance?".[10] The same beliefs lead her and she offers no resistance when her head is shaven as she accepts the ancestor role of a widow in an orthodox Brahmin family.

A widow who is denied all the feminine experience forced to become a drudging machine and whatever little pleasure she gets from life is always vicarious considered from this point of view Phaniyamma's development until she dies at the age 112 is unique. Her obsession with cleanliness may seem to be a Freudian abnormality, because she considered sex-act a dirty game. At the ripe age of eighty-four she asks one of her grand daughters. "Banashankari, this game called life consisting of husband, children and their children is never ceased to love all her innumerable relatives. The physical contact with life alone repels her. A woman's life is usually a series of traumatic experiences—menstruation, copulation, pregnancy, child-birth and menopause—each experience causing a mental turmoil. The widowhood avoids some of the mental turmoil to Phaniyamma and lives a clean life. In the beginning she used to eat once a day after feeding everyone else in the family. But once at some festival, a child rushed to her while eating and 'touches' her. The child is punished by the mother. But Phaniymma who is moved by the suffering of the child stops taking her midday meal. She was seventy at that time and until the last moment she lives only on two bananas and a cup of butter milk as her regimen. Her life, as it emerges in the novel, is dedicated to service that she renders is of a difficult kind since it is not free from servitude. If service to others exalts the personality servitude makes it shrink. Phaniyamma obliges others, especially, the male members of the family for her livelihood. She justifies every moment of her life by translating it into work. Her achievement is that she performs almost an

impossible task of converting drudging into a creative act. The secret of the creativity is a total surrender of one's own ego. For all its pain and agony the most creative moment in a woman's life is the moment of giving birth to a child. But the most creative act that Phaniyamma does is to help an untouchable woman to give birth to a child, by pulling out of the child from the difficult position, with her soft hands. Only a Christian mid-wife knows, on one of her visits, no one else knows about this. The most significant element of the novel, in short, is Phaniyamma's character develops by transcending the limitations not only of caste and creed but also the potentialities of a woman's personality. The novel concentrates on the problem of widow, her marriage, problem of social injustice. Phaniyamma's line of thinking may not be acceptable to those people as well as to modern mind, when her near relative Guddepalu Sitarma's daughter Dakshayani had lost her husband, Dakshayani was stubborn to have madi. Her in-laws had sent Bhattayya to intercede on their behalf, he gives Phaniyamma's example, she was forced to speak, "Ayyo Bhattaya" she said, "Why do you bring up the practices of my time? I don't even remember seeing my husband's face. Sometimes I feel as though I were born this way. Time has changed so much. This is a girl who should eat well and live well. Can she bear it, if you make her take on madi at this age?" (p. 107).[11] Neverthless she thinks. This fact, is a positive virtue which many other works of fiction by women lack. M.K. Indira expressed her inner fury through Dakshayani when she became pregnant she stood up to her own mother-in-law and said, "It is your son who's filled my womb. Why should I go to my mother's house? You can take care of me when the child is born. One son instead of another, what's the difference?".[12] M.K. Indira breaks the long silence of women; she speaks out her inner fury through Phaniyamma. "What peculiar customs we have' she thought. If a man touches an outcaste woman, as all he needs to do is to take a bath and changes his sacred thread, and he is pure again. If a woman even looks at another man, she is a whore. O Lord, why do you play with us like this?".[13] In this way M.K. Indira exposes, false practices of men, and their inhuman attitude sadden M.K. Indira. Phaniyamma is not only a character of the novel, she is symbolic reflection of complete society".[14] Phaniyamma, who witnessed, one century and its ups and downs. As Geeta Desai said, "M.K. Indira's Phaniyamma character is meaningful one".[15] The character is entirely different from past days social set-up, she accepted the social systems innocently, but exposed herself for modern wave. Phaniyamma stands here as a representative of cultural back of the society. Phaniyamma's character is eminent in Kannada literary world. The conflict of old and modern is depicted here in M.K. Indira's Phaniyamma. M.K. Indira has come a long way, the abundance of imagery, the phases of limitation etc., as humanist

novelist like Charles Dickens, her novels developed into something more serious in purpose. M.K. Indira's imposes on her characters the illusion of reality eludes us. Most of M.K. Indira's novels resemble to English novelist Jane Austen. As Virginia Woolf writes, "Austen's fiction that it is where the power of the man has to be conveyed that her novels are always at their weakest".[16] M.K. Indira's unabashed delight in the traditional courtship plot something of an ideological embarrassment has echoed in her judgment. M.K. Indira's provincial settings are alike George Eliot, who gives portrait of provincial life of Victorian England. There are similar thinking in M.K. Indira's writing. "Lives are due to the inconvenient indefiniteness with which the supreme power has fashioned the natures of women: If there were one level of feminine incompetence as strict as the ability to count three and no more, the social lot of women might be treated with scientific certitude, meanwhile, the indefiniteness remains, and the limits Victorians are really much wider than anyone would imagine from the sameness of women's coiffure, in prose".[17] Same trauma is present in M.K. Indira. V. Ga. Nayak aptly said, "In the viscocity of traditional social system, women were not aware of their position in the society and they were shackled in this condition M.K. Indira's characters in Phaniyamma, though they are aware of the fact, exposed themselves to the modernity[18]. This is how M.K. Indira exposed the real struggle of Phaniyamma

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22

Indian Varieties of English

Indian English or South-Asian English comprises several varieties of English spoken primarily in the Indian sub-continent. The dialects of English prevalent in this pat of the continent evolved during and after the colonial rule of Britian in India. Raymond Hickey introduced English in 1835 to guarantee an Anglophone subculture in India and to cultivate anglicized Indian who would be favorably disposed to England and its Culture. The minute led on official resolution which is seen by most scholars as a watershed in English involvement in India (B. Kachru 1987, a: 355), the British Raj Sovereignty lasted from 1765 to Independence in 1947 (Ray Chaudhari, 1996). During this time English became the Language of administration and education at all levels.

As an inclusive umbrella term, 'Indian English' serves a distinct purpose in linguistic discussions and helps to delimit the set of common features among forms of English in India from those found in other parts of the Anglophone world. It is important to know, what the percentage of English Speaking population in India is. According 1991 census their number was about 90 millions; 2001 census records this figures to be 1, 25344736 which means that 12 per cent of Indian total population speak English. Where as McArthur says, 10 per cent of the people used English Language regularly (2002: 312). But Braj Kachu says 330 million regularly speak English and he tries to give statewise data.

Manipur	1.5	Million
Meghalaya	1.33	Million

Nagaland	0.5	Million
Tripura	2.00	Million

Similarly, all union territories are dominated by English language.

The aim of the present paper is to trace out the varieties in Indian English with in the semi-circle of Indian context. Before we go into the varieties of Indian English, it is important to know the genesis of English language in India. Why and how English became a language in India? Many people and their contribution may be mentioned here:

a. Raja Ram Mohan Roy - the reformist
b. Macaulay - the English educationist
c. Fort William College - contributed much to introduce English
d. East India Company
e. Missionaries

Raja Ram Mohan Roy foresaw the need to equip the youth with a language which was fast gaining currency as the language of science and technology in time. He righty said, "Instruction in English is essential if Indians were to find access to European scientific knowledge".

According, Macaulay in 1835 said:

"For the revival, promotion of literature and encouragement of the learned natives of India and for the introduction and promotion of knowledge of the sciences among the inhabitants of the British territories."

One notices that East India Company wanted 'Babus' to help British administration complete the presence. Hence, they agreed to introduced English in India. Likewise, the first college built in Calcutta contributed much in spreading English.

Objectives of the Study

1. To identity different types of usages of the same English Language influenced by different regional languages of the Indian states.
2. To bring out the delicacies of different Indian Language by means of the locals making use of English.
3. To show how English is building a social relation among Indians.
4. To expose the varieties of English language in different regions of India.

Methodology

It is to investigate different types of usage of English:

(a) Linguistic, (b) Social, (c) Cultural and (d) Formal

Several idiomatic forms derived from Indian literary and vernacular languages also have made their way into Indian English. Despite this

diversity, there is general homogeneity in syntax and vocabulary among the varieties of Indian English. India is a country where learning English language has become a status symbol. It has become an official language in India since amendment of official Language Act of 1963. From then on the process of navigation is due both transfer from local language as well as to the new cultural environment and communicative needs. As Kachru rightly pointed out:

> 'Because of deep social penetration and the extended range of functions and diverse socio-linguistic contexts in English there are varieties, localized registers and genres for articulation; local, social, cultural and regional identities." It is true because English in India became a 'network of varieties' resulting from an extra-ordinary and complex linguistic situation in the country.

The new work comprises both or regional and occupation dialects of English:

(a) Occupationally one speaks administrative English, pure style, Jargon and presentation almost as it is in British English, with Latin terms.

(b) Social English is a kind of English spoken in all states of India. People of different mother tongues managed and manipulated English to suit their convenience. Hence, widely recongnized different varieties are there such as:

Hinglish...Spoken in Hindi dominated areas

Kanglish...Kannada dominated areas.

Tanglish...Tamil and Malayalam similar to all these varieties.

Some of the varieties which are obscure in nature are; Butler English, Babu English, Taxi Wala's English, Guide's English, Coolie's English. In Social English variety we talk about the grammatical structure of this English. It has its own structure. Indian speakers speak in their own way.

Butler narrates a scene to the British officer when he was asked to get some tea:

"Sir, sir, milk, milk, mew, mew, drink, drink."

It means: "Sir, a cat drank milk."

The role of English within the complex multi-lingual society of India is far from straight-forward, it is used across the country in a society of ways. But it may be the speaker's first, second or third language and the grammar and phraseology may mimic that of the speakers of Indian languages. While Indian speakers of English use idioms peculiar it their region, often literal translations of words and phrases from their native languages and standard British English is considered grammatically

correct in this context, as the idiom of reaching a large cross-section of society is fulfilled by double decoding. Many words borrowed from Indian languages find there into the ostensibly—English media.

Phonology and Sound

Indian accents vary to a large extent. Some speakers speak English with an accent very close to Standard English. Other lean towards a 'vernacular' native-tinted accent for their English speech, Indian speakers normally go by spelling system in pronunciation.

Vowels and Consonants

Indian English has a fewer peculiarities in its vowel sounds to the consonants, especially spoken by native speakers languages like Hindi: South Indian languages; there are some distinct features in Indian languages has they are short vowel and long vowel.

Kannada	English	Hindi
C	a	A
D	aa	AE
E	e	C
F	ee	D
G	u	E
H	uu	F

Indian language has independent character whereas in English elongation is represented by repetition of the vowels.

Eg: /mean//e:/even/a/becomes/a/

/been/

/meet/

When a long vowel is followed by 'r' some speakers of Indian English usually use a monophthong instead of diphthong.

In Tamil voiceless consonant appears in the initial position where final consonants are voiced.

/pronunciation/becomes/pronunsession;/girl/…/garl/

/compulsory/becomes/compulsory/ /method/…/method/

Malayalam is influenced by Sanskrit accordingly, Malayali, English speakers have their own way of accent.

/rat/…/rad/ /t/… /d/

Unvoiced voiced

/ask/becomes/asg/ /k/ /g/

Most of the vernaculars never differentiate between (v) (voiced) and (w) (voiced); instead, many Indian frictionless labiodental approximate (v) for words with either sound, possibly inn free variation with (v) and / or (w).

So,/wet/and/vet/ are homophones

Examples: /Flower/as/fla;(r)/insteadof/flav U9r)/

/our/as/a:r/instead of/avu(r)/

Many Indian speaking English don't use the voiced post-alveolar fricative /'/ the same way as in their native languages. Typically /z/or /d/ is submitted e.g. Treasure /tr[:aUr/ but in south Indian it varies as;

With/a/as/ah/

All major native languages of India lack dental fricatives /? /and / ? / spelled with /th/ usually the aspirated voiceless dental plosive /th/ substituted for/? / and the unaspirated dental plosive/d/ or possibly aspirated version /dh/ substituted to /?/

E.g: thin would be /thin/ instead of /? /

Supra-Segmental features

English is a strongly stressed language in certain syllables, both within the word and within the phrase for example, if the/contract/ is noun stress, is on/a/

E.g.: He Contracted.

Object Object

(Noun) (Verb)

/contract/ /k ntykt/. It is also stress timed language and both syllable stress and word stress, whereas in case of Indian native languages are actually syllable-timed languages, like Latin and French. Indian speakers usually speak with a syllabic rhythm. In some Indian languages stress is associated with a low pitch. Whereas in most English dialects, stressed syllables are generally pronounced with higher pitch. Thus, when some Indians speak, they appear to put the stress accented at wrong syllables.

The next important aspect to discuss is about idioms and phrases which are Indianised.

English taught in the schools in India is British English, Where for instance, spelling colour without /u/ is considered incorrect. The use of colloquial phrase in schools, universities and formal situation is considered incorrect. The legacy of East India Company and its practices still prevails in official correspondence in India.

E.g.: Please do the needful.

You will be intimated shortly.

But some of the varieties emerged with passage of time, such as:

Rubber	-	Pencil Eraser
Flat	-	Apartment house
Shirt pant	-	Shirt and Trousers
Out of station	-	Out of Town
Pass out	-	Graduate
Stepney	-	Spare tyre
Carrying	-	Pregnant

My focus is on medical terms and variety of English:

For Example,

Viral Fever	-	Influenza
Jaundice	-	Acute hepatitis
Allopathy	-	Conventional medicine

Findings

2. Indian English is a Bi-product of Indian Cultural Renaissance of the 19th century.
3. An attempt is made to show how Indian variety is different from native English varieties. In choice of words, imagery, meaning, communicative strategy Indian flavor is perceptible.

The socio-cultural association of lexical items are an important area of study in communication research. In 1857, 'Sepoy Mutiny' failed for this reason only. Indians struggled much to create awareness among its vast area, and variety of people who speak different languages and think differently. English fused them into a single unit.

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23

Dalits are not Living as they are Thinking

Always people say something and practice something. But great philosophers, thinkers and revolutionaries have lived as they have thought. The duality and double standard will be the obstacle. My intention to convey this idea is; when we are at receiving end, we are going to please our higher authority to get done our work. All the lower caste people and minorities cannot be straight-forward, whatever they write, speak, it would be misinterpreted and misunderstood. Whereas a upper caste minor Brahmin misinterpreted whole social structure, praise the kings and Britisher and worshipped the false God.

When Dalit literature emerged as mouth-piece of their life and experience, the subject of their writings is drainage, hunger, prostitution, exploitation, suppression, caste humiliation and what not? Most of frustrated Brahmin critics argue that Dalit literature does not have aesthetics. Still recently Narahalli Balasubramanya a critic spoke on rhyme and rhythm in poetry. He quoted K.S. Narasimhaswami's poems. After his speech almost all young poets, who recited poems opposed his content of rhyme and rhythm. They openly criticized his words quoting 'former' who is unaware of rhythm and rhyme. He practices 'free verse', which has its own melody and aesthetic. Do not we find meaning in Siddalingaiah's poem!

Kick them

Skin them

Bastards

Through poetry seems vulgar or abusive, it expresses anger which is burning their hearts since ages.

October 16, 2013 Hindu Paper Published report, Dalit man thrashed for not beating drum loudly. Under this title a story narrated as follows:

> "A Dalit man was beaten up allegedly by some persons belonging to the upper caste at Kudure Gundi village in Hassan taluk for not beating the drum loudly during festivities on Monday. Kodugayya (52) has been admitted to the Hassan Institute of Medical Science Hospital. He suffered injuries to his abdomen and limbs in addition to losing four teeth".

From ages these kinds of atrocities are taking place all over India. What is his fault? In a democratic country does not he have right to live without beating drum? Does not the scavenger have right to earn his livelihood without carrying excretion of human being? Does not they have right to live without cleaning drainage and their Laverty? How long this humiliation will continue? Who is responsible for this kind of ferocious behavior of upper caste people towards the weak, poor, strengthless Dalits. As Dr. B.R. Ambedkar has rightly said that, "Tiger cannot be sacrificed, goats and sheep are sacrificed". The heinous condition of a Dalit is compared to goats and sheeps. They are voiceless, weak, tolerated all suppressions and exploitation from the upper caste. They existed without existence; here Dalits are not only untouchables, adivasis and tribals but also all economically poor and helpless. Even the slum dwellers are exploited.

Thinking is a personal behavior or activity; here an individual can imagine what he is not. Many Dalit literary hero's live in their own world of imagination. In 'Branded' Gaikwad's world is hunger, his immediate problem is hunger that is all. How to overcome from that terrible enemy of many poor. The banded who are thieves have no land, no base at all. They go for theft and loot people; sometimes they are caught in the hands of police, who mercilessly torcher them and so they feel to take revenge against the society. They are stealing bounty for two meals. But the society is allowing those who are looting even day light are safe. Almost all the bureaucracts, aristocrats, politicians, Swamiji's are stealing government and other toil but they are safe and protected under the law. What is the use of laws? Many reports are exposed the illegal minings in Bellary but still some continue the same. Jindal is openly transferring other's property and cheating government. Some people steal under the light of law and cheating income tax to become prosperous. But those who are under the strict vigilance of the government cannot violate the rule. That is why the poor are becoming poorer and the rich are becoming richer. The most dangerous move of Indian society is its emerging number of middle class

population. This middle class is of Dalits hence the Brahmins and other upper class, Yadavas , Marathas, Vokkaliga, Linayath, Bengali, Gounder, Nair and many other dominant a agrarian society opposing the upcoming Dalits and adivasis. Even after 66 years of independence, still the upper class parents are killing their daughters in the name of tradition. Till recently a Dalit boy who married a tribal girl was assassinated in the name of tradition. Poor parents are helpless when their son killed mercilessly.

Why is it not possible to live as we dream as we imagne in literature. The poets are living in utopian state which is not possible to imagine. Frost who writes in his poem "The Mending Wall", "Good Fences Make Good Friends". We have to fence out and fence in a Robert Frost has written in his poem. 'What' W.H. Auden writes in his poem is apt here to quote:

"Tomorrow we will build a nation

Where there is no suffering there is no sorrows".

Marxist Auden has imagined a world without suffering. The world which is corrupt, selfish, immoral, believed in survival of fittest could give chance to those who are poor to come up in the life. It is impossible to live on government rice and sixty to hundred rupees wage. Many poor farmers have small pieces of land living without any privileges. Population is heading towards hundred and twenty-five crores. What is the future of youth who are suffering from many short comes. In this regard, all the down- trodden who are not civilized have to understand the inner strategy of the upper caste.

It is not possible to live as we speak or as we write. We cannot boldly refuse what upper castes are creating disastrous situation in the life of Dalits and other poor in India.

24

Classroom Problems in English Language Teaching: A Personal Approach

Indian classroom and Indian education system both are unique in their nature. We believe in Gurukula system. As we all know that teacher is God. 'Guru Devo Bhava the concept of Guru Devo Bhava reminds us Dronacharya and Eklavya. Without his presence student believed him and learnt archery which envies prince Arjuna too. This trust on teacher we have seen all through our mythologies, puranas and ancient scriptures. When we talk about the great teacher and disciple we remember, Karna-Aswathama, Drona-Ekalavya, Suklachrya-Ravan, Vishwmita- Rama and in the modern era Govindabhata-Shariffa, V. Sitaramaiah- K.V. Puttappa-Sajana and many others.

My intention here is to explore many Ekalavyas emerged in fore-front as they were cowherds, paperboys, rag-pickers, street singers. Whatever they are but they did miracle in their future. Why I am keen on all these because India is a populous country. Poverty is a basic feature of all parents whose children are enrolled in our colleges. When a student's mother tongue is not polished how best the foreign language English would be learnt. English is 'Lingua franca' once, become official language and today it is a part—parcel of all our competitive examination and any examination which qualifies the jobs. But teaching-learning process in Indian schools is worst; many committees and commissions recommended English education can relieve Indians from poverty and could be elevated in the social strata. Do the primary education is imparted in proper way? A child learns English at the age of eleven i.e. in 5th Standard. The student already habituated to the learning process of mother tongue. Language which he has learnt is the obstacle. The old pattern of Vth standard text

holds no language learning process. A-for Apple, B-for Ball, C-for Cat, is this a way to teach the students of eleven years? We have many categories in the schooling system. The first category is village schools, village schools do not have trained English teachers who can teach language learning skills to the students. No student is failed, up to seventh standard. Teacher of primary schools are deputed to the other governments activities like census, general elections, whatever government programmes newly introduced experimented on primary school teachers. What kind of quality is expected from them? Though this is a general view, when it comes to language teaching both Hindi and English teachers are facing problems in teaching English in rural areas.

The second category is convent schools which are started in the nook and corner of entire India like Mushroom. Do the convent schools are appointed language experts? This is a basic question. As these institutions are profit-oriented, they are least bother about the linguistic aspect of the language. When LKG boy pronounce English rhyme

Ba ba black sheep

Have any wool

Yes sir yes sir three bags full.

Uneducated parents are overwhelmed with their children's English speech, which is not understood by them. English is a language of elite class in India. Hence, rich and poor, mason and carpenter want their children to be studied English medium schools with CBSE syllabus. In this category; convent schools or CBSE school students at the cities are more advanced because they have good exposure of language, and text. The reputed institutions with standard education frame the mind of the students who learn there. But how many passed IAS and IPS. The students completed their education in government school have completed IAS and IPS. But they have many problems at graduate level. Here I am discussing language learning and teaching problems at graduate level. There are three criteria's to be pointed out in English language learning process. The first criteria are student's level. The understanding level of rural student is low because, poor English language, education is imparting in government schools. Hardly he speaks and writes. He have phobia of English language. He feels that English language is a real set back to his education. He struggles a lot to complete his English paper. The new government policy which is making the subject teacher is holding responsible for his students unsuccess and failure in the examination persuade them to provide copy in the examination. Some of the schools and college teachers directly go in the examination hall to dictate correct answers for one marks question and fill in the blanks. Do

the level of confidence increase in them. I have seen a boy who was coping in the examination where one of my colleagues was the invigilator. She was very strict and asked boy to leave the examination hall otherwise she would call the squad of book (charge) a malpractice case on him, so that he could be debarred for two examination consequently. The boy was bold enough to hit back. It is not my fault that I am coping; because I never understand your teaching so I am coping; you are responsible for my today's position. The teacher was embraced by these words of the student. She is shameless; so she sent the boy out. Since thirty-two years of their service some of my colleagues have damaged the career of many students. Though their level of understanding is low, both they encourage them and taught English sometimes at least in bilingual method as well as the English which is understood by them. It is important to understand the levels of competence of the student are we following thus, student may understand or not we never do that.

The Second Important Criteria is Number of Students

Language teaching is prominently requires less number of students, so that the teacher can take an individual attention in language classes. In Indian Government colleges Basic English Classes are over numbered. Each class has 100 to 150 or more. In a forty-five minute class what can be taught? Lesson, Grammar, Meanings, what? A heterogeneous group of the students, some are the best and some are the worst. In students like this: it is herculean task to the English teacher to control the students for forty-two minutes. Most of the students demands bilingual method, some of the substandard teachers do not understand basic features of the text what best they can teach the students. These over, crowed classes are real set back in English Language Learning. Normally, English Language in general and language in particular demands personal one to one attention. This individual attention is required to make the student to learn language fluently and have a command over the Language.

The third criteria is students' background; learning level and compliance in English language learning in essential to ensure the background of the students. Some of the students have good exposures on English language. Urban school and college students have exposure of libraries, many cultural centers as well as English newspapers. Magazines, language lab, language teaching centers, etc., whereas rural students do not have bus facilities, good home, electricity and educational ambience to back up English Language. Among them 5 per cent to 50 per cent are of from remote village students, everyday travel 50 to 60 kilometers per day. Due to lower economic background they have to work as labored in agricultural field or any other petty odd jobs for their survival. Their attendance to the class will be poor. What kind of language they learning the class room.

Long absentees, irregular students do not have continuity in learning. This may be a great set back in English Language Learning process.

As I have discussed above, language learning and teaching require individual attention. A class of 200 students would have any room for individual attention? Language should be taught,. Asked the students to read, correct their reading in one hand. And in other hand, assignment should be given and ask the students to speak on that. A teacher should listen carefully and rectify the mistakes committed by the students. Do we have scope for that on our Indian classrooms? Most of our classrooms are stinking with bad smell of sweat, no proper ventilation air how, sunlight, the acute shortage of seating arrangements. In some worst cases teacher's voice is not audible. The last benchers are mere dumb spectators. Who should be blamed for this? Government wants that show should be managed in one way and simultaneously expecting quality teaching and education. Could it possible at this juncture? Language learning demands interactive method. Does the teacher have a scope for interaction in the breathless moment? Only teachers have restrains and constrains in all. Language learning processes expect 50 per cent learner's involvement an interest. Except 10 to 20 per cent serious careers-oriented students are interested in this learning process.

In the classrooms, a teacher must teach the phonetic of the English Language in a possible way.

As many scholars argued which is a suitable method to second language? Claude Morrell says, translation and grammatical principles should be completely done away with and that the texts should be understood only through listening and reading and speaking and writing. In 1874, savior argued that, apart from developing the language skills, the process of translation and faster learning of language. In 1866, Hennes had established a school related to language teaching process "a natural method". For language instruction, 1880 'Direct Method' of language instruction and its wider applications were attempted. A long with that Govin argued psychology plays a significant role in the process of language instruction. 1898 the congress of the international language teachers was organized in Vienna recommends that dramatization and conversation are the effect language instruction methods. In 1990 congress recommends for higher level learning at classroom atmosphere. Williams Mackery says there 84 language teaching methods are available in the world. Among them 10 to 12 are popular. They are (1) Direct method, (2) Phonetic Method, (3) Reading Method, (4) Grammar method, (5) Translation method, (6) Grammar Translation method, (7) Audio-Lingual method, (8) Conversational method, (9) Situational method, (10) Bilingual method, (11) Natural method, (12) Eclectic method.

Normally, our teachers in India following most of the above said methods. But the problems of culturally disadvantage are arising. Language is one of the most important tools of learning to read. There are situations in which there are more than one language spoken in the colleges, where there is some understandings but not total understanding. In India, apart from the various regional languages, there are dialect variations within a particular language itself. The language varies according to community and education. It is very opt to quote LEFERVE here; he says, language forms a network, continuous webbing indissolubly linking inner man, his thought and emotions with other events, actions, sanctions social groups and instruction, he continues to say that thought at higher levels is inconceivable without a prior development of both the audio-lingual manual visual system of language. Here what leferre says is true, it is a network which links many people here, the speaker and the listener both are exposed to a new experience. Regarding the interdependence between the words of language, experience and reading Alexander Johnson says: 'words' can refer us to sensible information which we have experimented but they cannot reveal to us what we have not experienced.

For instance Randzove, Sachet, Stamped, Technological know how. Buzkill capsized and many other words which are not exposed to the students will be the obstacle. Reading is the mental process of reconstructing the experiences behind language. Some the essential points:

- One must know when he should teach language.
- Identify those who have not developed complex syntactical fluency in his language.
- The far reaching effects in the total adjustment of the individual maintaining a wall of separation between him and world. Unless an individual open mindedly accept his failures and rectify them and overcome from the phobia on language he will not any language properly. Many Kannada speakers may not known the meaning of their own mother tongue.

  Ex-teregalodane tilliaduva gali

  - *Makkaragoula*
  - *Vangi*
  - *Puribhji-purisogu*

As, the learner is not expose to those words and sentences in middle Kannada Kavi Muddanna glorifies his wife in this way, "Poogannaapen Pasinaduviuarsi" which mean, body with beautiful eyes and perfect structure. When I joined Karnataka college my linguistic teacher invited

me to 'garland the guest' the word 'garland' was strange then. I was annoyed, thought it might be a kind of speech. I asked many of my friends regarding the ordeal. They too did not know the meaning of garland. After two days dilemma we went the teacher and asked; "Madam, what to speak, while garlanding." She replied "No, you need not to speak; if at all you want to speak, you can say on behalf of linguistic department I am garlanding so an so". My misunderstanding of the word is rectified without any unto do incident. Another unforgettable incident I would like to share here is; I was the class secretary of second year B.A. English major at Karnataka college. My teacher asked me to compare the programme. I have used past tense instead of present. All my classmates laughed so loudly that I was ashamed of my mistake. My teacher did not say anything. Later, she called and asked me to correct my irregularities in present and past. The other instance I would like to remember is my visit to Dhavnyaloka. Prof. C.D. Narsimaiah was may be above 90 years. I was doing my Ph.D., and badly need reference material to complete my research. He asked me to sit and gave a form to fill. Instead of 'A comparative study of' I had written "A comererative study", he laughed and told his son in Telugu, this gentleman do not know the spelling of his research topic what can he do in his future? What he replied I did not understand they issued me a identity card charged some money for that. Why I am remembering all these because the faults committed in the past might be rectified. Unless you commit a mistake you never learn anything, either it may be language or it may be any kind of a work which is changed one's life.

- What I want to suggest or my notion of understanding of Indian classroom, is not just motivation is enough to teach language or literature. We have to make them to come out of the phobia students have in their mind regarding English language.
- Grammar, Phonetics, new technology, Smart class do we expect in India?
- Teaching methods are teacher centric, students have to listen. Teacher teaches the whole class. Classroom of 300 students you may find the yawing, snoring sound of the students. Normally the English classes will be held at the odd hours which are appropriate for sleeping rather than listening to anyone.
- Smat class, technology, language labs are necessary to learn language. Are we capable to have all these facilities to our students.
- Language is learnt in away one must determined to learn it with a strong will

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25

Re-understanding Saadat Hasan Manto

Saadat Hasan Manto was born at Samrala, twenty-two kilometer away from Ludhiana on 11 May 1914. After Manto's birth his father transferred to Amritsar and got retired as sub-judge. Manto's father and Manto had a feeling of pride that they are Kashmiries.

After listening about Manto by a friend at Delhi I was eager to read his works. I do not know whether his short stories have been translated into English or not. But I found a Kannada book on Saadat Hasan Manto. Dr. Suraj Prakash Badtya, Prof. Vimal Throat and many others referred his name in one of visits to Delhi. Manto's "Cold Flesh" is a story that reveals the havoc and terror of the partition. Ishar Singh who was carrying a young girl on his shoulders to protect her to safe place, died of fear. Ishar Singh was so inhumane that he had intercourse with the dead body of the girl. This heinous crime of a man is a stain on human civilization. A criminal or rapist basically is a human being, though he was satisfied at that moment he cannot escape from the memory. The destructive impact has to be faced, Ishar Singh became an impotent later. Kulwant Kaur was enranged with him, assuming that he had an affair with some other woman, stabs and killed him. Ishar Singh had killed many in partition riot. This realism made Manto to go to court. Manto is such a realist short story writer that he openly admitted that he studied the life. We cantrace, heart beats and Jew lanes, Buffalo herds, dark dungeon hut of horse carriage drivers, Irani and Islamic hotels, Chinese dentists, Parsi Doctors, dispensaries of Hakim. The only red light area at district Pharas Road, Tamtams, malish and polish, malpani, Juggar, Guttala and many other Persian words were used in his short stories.

Some of the names he used in short stories are Mister D'Costa, Mr.Disilva, Kishorlal Khari, Mungphalli wala, Soughandi, Muzel Mamad Bai, Newspaper vendors, beetle leave vendors, Taxi wallas, hotel servants, and many other characters take a real life in his short stories. The mindless clashes left deep impression on his heart. He asked lauds blood flowing with the mindless practices. He symbolizes religion to eagle hawk. His *New Law* for *The Freedom* and other stories are matured. But they are not identified by the readers. His *New Law* is a story dicussed much in the intellectual group. Independence has come to India, New constitution was announced, it was renaissance to Indians, people left as if they were shackles to be removed. Mungo, a horse carriage rider feels that everything is changed. As the children felicitate the festival with new cloths, sweet and other things Mungo is also celebrating the Independence. In April he first woke up in a gentle mood. But he feels that the whole world remains same, the enthusiasm and eagerness is not be anywhere else but within him. New constitution was declared but there is no good governance found. Manto as a shrewd technician expressed his art of weaving in this story.

The Freedom revels processions, public meetings, stickers, sweet distributions. He wrote about Non-cooperation Movement in Amritsar. He created situation that the reader will feel they are the participants of the movement regretting the issues till India gets its Independence. He depicted Enthusiastic active and strong minded people rather than dumb ones.

He has written some of the stories on true love, teenage. Depicting them he will be the naturalist. Stories like True Lover, Two Religious, Go Haniff Go, Promise seller and Peshawar to Lahore and other stories explore different emotions and feelings in them. True Lover unveils the fact of true love, in their first meeting in cinema hall teenagers exchange the glance. Boy follows the girl—she opens window of her house to glance again leading them to meet secretly. Girl escapes with boy, they go to a town, rent a room, where boys unveil her pardha. He is attracted to her beauty and bend forwards to kiss her lower lip, where a mole is seen. She escapes and open her mouth to say No. Her mouth is stinking has unhealthy gums. Boy is bewildred tells her that he will be back with in no time goes out and never turns back. What is important here is Manto's selection of theme and subject. He selected subject which is true to life. In his Ugly, is a triangle story of Hamida, Sajida and Hamid. Ugly Hamida was rejected by many bride-grooms. One morning she enters her Brother-in-law's room in absence of Sajida. Next morning, he divorces Sajida and marries Hamida. Manto did not hesitate to chore a theme of religion in his writing. Mukthar and Sharada crossed all their boundaries.

Emotionally, they are Husband and wife without marriage. When Sharada asks a question, how do we marry? Mukthar replies with a smile that, what is the problem? You convert to Islam. How can it be possible for me to become a Hindu; you call Hindu a religion, whereas Islam is a good religion. Go away; our Hindu religion is worst whereas you are a good Muslim. She critcizes, Mukhtar embraces Kuran and goes away. Even Go Haniff Go has the same sequence, here the issue is different. Religion is not the issue, but social prejudices and practices are: Black Salwar, Ten Rupees, Janki, Phuba Bai, Sharada, Suraj, Hundred Candle Voltage and many other stories reveal this social evil. He tried to find woman's face in a prostitute and mother's face in a woman. He tried to explore the inner microscopic feelings of prostitutes. A woman who is forced to choose prostitution never loses womanhood along with human values and religion. Womanhood always lives in her soul. Manto's writing is so sharp and blunt that many issues are absorbed in the passion of country, riots, evacuated caravans, evacuated people's camp, dilemmas, rajakas sexual stories and other similar kind of stories he has written. This survey proves that Saadat Hasan is one of the best short story writers in India in particular and world in general. All the secrets and techniques of writing short stories were safely stored in his art. We cannot find repetition in his writings. All his stories have impact, which are flowing in creative impulse. Individual should have same sight to read his stories. All stories have inner sight which requires innovative ideas. Most of us realize about his sharpness in analysis which reflect in his writings. His subjectivity and realism proved many blind beliefs and evidence less opinion are false. After reading his stories, we would be able to know our rights. Instead of pungent writer, a fine senses artist, whose imagination might become wild and would burn papers on which he has written his stories. He was a cultured creator and great artist. That's why even dry leaves of the branches when they pass through his imagination get life. He is a mad lover of writing who created a history in Indian literature of pre-independence era. After Partition he went to Pakistan, again returned to Mumbai tried his luck in Film industry, later worked in AIR, also as editor and many other odd jobs. But he left a wonderful world behind him which has to be explored and kept alive for the next generations.

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26

Spiritualism in Sufi and Dasa Literature

Spiritualism is a Metaphysical belief that the world is made up of at least two fundamental substance-matters and spirit. It is also a term commonly used for various psychic or paranormal practices and beliefs recorded throughout human history and in a variety of cultures too. Spiritualism is also believed that it is a pseudo-religious systems of shared concept in which a key feature is the belief that a soul survives after the death of the physical body and there by disembodied sprits are both willing and able to communicate with living person. But it is found in the modern world that the theist and atheist ways run in opposite directions. It is not right to decide hastily which is right to investing thoroughly the modes allowed by religious or other thinkers and to form one's own judgement. It is conducive to bowdown like sheep and accept every word of the spiritual master as authoritative of course; there may be certain exceptional cases when such acceptance will be found necessary. Teacher and elders, who really wish to guide and do well in case of giving scope for independent judgement. But modern people never accept all these beliefs; they consider them to be true only if they see or what they find by their exponential methods.

Keywords: Metaphysical—Super Sensual, Theist—one who believes in the existences of god, Atheists—one who does no believe in the existence of god.

We all know, India is a land embedded with religions and having integration. The unity in diversity could be possible because the religion and the caste of India are entangled with one another in a reciprocal

manner. Spirituality is coated to the religion in such a way that all people of the world can unite and encircle the circular movement of the almighty, the creator. The most discussed and disturbed issue of the world is religion. It is important to know about religion which is the most abstract argument. What is Religion? Is it a way of Life? A philosophy? A theory? Or a practice? What most of us know is that the religion is a doctrine of live and let live. But, what is happening in the world scenario? Why people are fighting in the name of religion? Before I take up my topic I would like to quote, the poet Shishuvinala Sharifa's lines expressed in his poetry:

The world is origin in an earthen poet
Where was the religion?
Please tell me, the learned scholars
Where was the mosque?

Sharif saheb's these lines mean a lot. He questioned the understanding of religion. Religion has four important components:

1. *Religion units the people*
2. *Religion controls the human being*
3. *Religion transforms the value from generation to generation*
4. *Religion embedded spiritualism.*

Today religion is giving more importance to the first two components, which are leading to intolerance among the people. We have many examples in the past. One example which horrified the entire world was Nazi rule in Germany.

I remember here E.M. Foster's saying in tolerance
If you don't want to love the people of the world,
Don't?
But, if the human generation has to sustain on the earth,
You have to tolerate them.

If intolerance continues the same way, no doubt, earth may be exploded by the atom bomb, and the earth will remain useless planet. Hence, spiritualism never creates violence against violence. It encourages non-violence. For example, when Gandhi was in England, for his studies of Bar-at-Law, once he got in it the first class railway boige, which was reserved only for the white people, when they saw a black man is sitting in first class, a group of white people came to Gandhi and threw his luggage and him out of the train boige. The tolerance was aroused in Gandhi, he handled the situation calmly. He utters the same word as; we do while giving similar kind treatment to the untouchables in India. This

lesson of tolerance taught him to equip with non-violence which is embedded in spirituality. The spirituality is the cause for emergence of great spiritual leader in India. Ramakrishna Paramhamsha, Swami Vivekananda, Dasa Movement and prominent poets like Kanakadasa, Purandaradasa, Haridasa and so many others. 12th century vachana writers who believed in the god and the god did not live the temple. Then, the temples were restricted to some people.

Dasa Sahitya and its Inroads in to Karnataka

Dasa Sahitya was at its height during Vijayangara empire, which was known for its stability. It emerged under the religious sanction of Vidyaranya. The prominent mystic poets I am concentrating on in my argument are only a few. In this regard I would like to quote—Will Durant's statement which is documented in oriental heritage, "India was the mother of our race and Sanskrit, the mother of European Language. She was the mother of our philosophy, Mother through the Arabs, of which of our Mathematics, Mother through the Buddha of the Buddhism".

This statement of Will Durant is a most suitable and appropriate to the Indian Spiritual contribution to the world. Dasa and Sufi cult gave an indelible impression on the religious and cultural life of Karnataka. They even spread the didactic teaching in a musical form to the hearts of common man.

This paper is aimed at the topic spiritualism in Sufi and Dasa literature. Basically, both Sufi and Dasa cults were profusely intended on Bhakti Movement. Sufis and Dasa were religious teachers. They are theists they believe in the existence of God, who has created this world and is ordaining its activities. They believed that, god is the protector. Sins land us in sorrow. Good deeds bring us happiness and joy, if we surrender ourselves to the mercy of the creator and pray to him. He pardons our sins and saves us. Dasa and Sufi constitute an important segment in the development of Kannada literature and language. The most popular pious, Sufi's are Hazarat Kwaza Bande Nawaz, Gesu Daraz, Hazarat Shah Hismaud-din-Teighbarana, Hazarat Saikh Zanjani Rehamatulla Aulia, Chisti Saint Shaik Nasirud-din and Language. Shah Sibghat Allan came to Bijapur during Ibrahim II. His purpose of journey was that the King Ibrahim had cultivated deviate skills. Sufi who questioned the worldly pursuits of the King and declared that, the selling of the wine and practice of prostitution must be prohibited.

The Sufi Saint who professed mysticism made contribution in their own way to the social, political, religious and cultural life of Karnataka. One of the ideals of the Sufi Saints was to strive for the abolition of all discrimination and inequalities from the contemporary society. They

receive all men, rich and poor, Hindu and Muslim, free born and slaves in the same way. They served as Socio-Religious Reformers in Karnataka. One of their great achievements was that they brought the Muslim aristocracy in to the touch with the Hindus. Sufi could attract large masses towards them in Karnataka because of their simple life. They served the poor, distressed and down-trodden. As Sufism was based on Liberal principles, it attained fame among the Hindus and Muslim. They established monasteries which played a key role in maintaining the moral balance in society of Karnataka. Many Sufi Saints exercised considerable influence on kings, administrators and nobles. They served as a medium of contact between the rulers and the masses. Sufi and Dasa writers taught people to cultivate the virtues of Humanity, good disposition, tolerance, forgivenessence. Whereas Sufi and Dasa poets raised their voice against all voices: Drinking, Gambling, Slavery, Discrimination, etc. They were instrumental in maintaining the social equilibrium of the medieval society of Karnataka. Sufi saint like Gesu Daraz, who was a profound scholar, and studied Hindu Mythology was conversant with the Sanskrit language also. He mingled with Hindus and Hindu yogis of Gulbarga and had respect for Hindu sacred books and culture. His works were voraciously read in the higher mystic circle and common people, who visited his Darga.

Among all Dasa cult, Purandara and Kanaka are still remembered and adored. Purandara Dasa, who was the father of Karnataka classical music was a great poet, Social reformer and a composer. He preached virtues of leading pious life through his songs. He also satirises the society and condemns the social system of his day in one of his poems.

'Bent tailed leaders'

What game do you play? His another famous poem, is in which the spiritual element can be found:

Parrot left it's nest

Oh God..!

Listen sister, I reared a small parrot

It saw the cat and left me.

It is a Metaphor to the life. When the time comes, life never listens to the words of the body. Another leading Dasa cult poet is Kanaka Dasa, A staunch devotee of Lord Krishna. He experienced many short-comes of the life. Castes, Religion Color were the main thrust area of discrimination. He attacks the society through his poem. In his 'Rama Dhaanya Charite', he condemns the caste and creed of the Hindu traditional society. Kanaka was in a dilemma as to who is in illusion?

He says, "Are you a creator of illusion? Or illusion is your Creator? Are you a part of the body? Or is the body a part of you? Is a space within the house? Or the house within space? Or both space and the house within the Seeing Eye?

This is how, both Sufis and Dasa saints tried to clarify the false illusions of the world through scientific way. They never unnecessary puzzled. They never confused the world with the issues which do not have clarity. Because; the aim of everyone is to secure happiness. But, we cannot buy all the Happiness that we aspire for. When we are making effort to win or when we are in the act of enjoying Happiness, we find a network of application all around us. If one asks why it does so, we get different answers from different persons. Among them, more intelligent ones have attempted to proclaim the world of their verdicts. Some believe in the existence of God; yet, they attach more importance to the will of Man. "Where there is a will. There is a way". "Man is the architect of his own fortune." God helps those who help themselves. These are appropriate to open the eye of common man. In the present scenario, everybody is happy with the materialistic world. We will be happy when news of enhancement of one's salary is heard, when one gets a good position, then he celebrates their views. Sufi's and Dasa saints never accumulated the wealth. Hence, the Human being is in dilemma and asks what is real? We all know that the spirituality is only a solace for all the burdens of the life. I have seen people who looted Government money and kept it in some religious centers and the money was misappropriated.

I remember Basavanna's Vachanna which I feel more appropriate.

What is the use of the milk of a bitch?

What is the use of the wealth accumulated by a sinner?

We all have to share the opinion that we are accumulating the wealth, which is not ours.

If we realize that wealth is not ultimate, and then that will be the happiest moment of the life.

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27

The Issues of Exclusion and Inclusion in Banjara Culture

Abstract

Banjaras are the route cause of cultural integrity of India. This is the only biggest tribe ever remained in the cultural galaxy of India. Banjara are known for their traditional dress, their dance and their basic which are integral part of their cultural identity. Before going to Dharalo it is important to know the drastic change which has taken place in the swift of cultural identity of Banjara. As the world knows that, the center of attraction of Bnajaras is the colorful class of Banjara women. As I am an eyewitness curiously observed the sudden changes in the culture: In 1980, I was fully aware of the changes that are taking place. In 1980s Banjara women used to go to the places of the weaver to exchange the goods. Like, to get some fruits in the forest, Karmada, Deekamboli, Lodhya, etc. Weavers were also so generous that, they have bartered color, color thread for the wild fruits. They had purchased glass, old coins, red cloth and prepared phetiya, chali and chantey. This is a mark of luxury. So patently they were making the cloths, very important was lepo, ghero, astra, ghunghto, lavan, netunero, pessamandero, makipherro, kattamodero, gundisidero, andibhero. When a Banjara woman was wearing such dress, they are excluded from the so-called civilized society. They use to stare them as aliens.

Keyword: Karmada— Forest fruit, Phetiya—Dress of women

The Sudden Change in Culture in 1990

Most of the handlooms were soped due to establishment of Birla Poly Fibres Company at Harihar people rather attract towards terri-wool,

Tricot, trine cloths. The sudden fall in the demand of the thread many handloom became jobless. But theco-operative handsomer was still running. Banjara women know bartering butter against the thread as per the quantity of the thread, she use to give butter as they had still cows and buffalos with them. Though there was a dearth in getting thread, they struggled a lot to stitch the dress. A blow immediately collapse on them was the social awareness among the first generation educated was humiliated by the social taboo of Banjara dress. The indigenous people were critics by calling Lamani. The social awareness movement of the educated people attacked those women who were begging money in the cities on the occasion of the holi festival. The young girls were misused here. Not only misused, the so-called civilized looked down upon the Banjaras, hence a group of young people patrol the city and wherever they found these kind of begging money in the name of culture were forcefully stopped. The same social awareness movement took a leading initiation to stop wearing their traditional dress. They oppressed those girls who wore traditional dress in the marriage. Phetia was also became a costly affair. So the women folk unwillingly accepted this change.

The other reason for the sudden change was law of time. Earlier, they had pretty combined, men use to do business and a woman was generously stitching their cloth. But the change in work force brought a new change. Men used to sit in the home and women have to fetch firewood from forest and sell in the city or the villagers who require the firewood. This immediate shift in work force was also the major setback to the Banjara women to accept easily available sari. The socialization of the community brings drastic change in their culture. As I have witnessed in the above mentioned decade and the developments in the later decades has drastic change in language and culture of Banjara community.

Globalization and World Trade Agreement in 2000

Since GAT and Globalization entered in India most of the oral tradition got a greater threat, centuries ago Banjara language Goarboli and its oral literature faced many hurdles. Due to the nomadic nature of Banjara, they have travelled with their herds of cattle. Most of Banjaras who travel south have retained their language and oral culture intact. Whereas the north Indian Banjaras were detached from the language Goarboli. Not just Globalization is a route cause of this change, before Globalization other regional languages have influenced on Banajara community.

The Regional Influence

Since Banjara extensively travel all over the world and settled down wherever they have travelled became minor community. This minor

community people are unable to establish their language, culture or political entity. Hence, it became very difficult for them to cope up with the indigenous language. After colonization, many indigenous languages of African continent were extinct. Similarly, either the government or the community people are interested to retain their language and culture intact. As I am Living in Karnataka and the regional language of Karnataka is Kannada except at home where I have spoken in the local language. This causes to learn Kannada word to Goarboli. So there is no Banjara word we find for "Study".

Kannada- Study-Odu

Telugu-Study-Sadvu

Tamil- Study-Padch

Hindi-Study-Padho

Similarly, we have lost many oral in global context.

We used to play some funny games like

When some children annoyed elders, they used to make them laugh by the following activity:

What is in the pot?	Handini Kaai?
This pot consists chilly.	Marchi.
What is in the pot?	Handini Kaai?
The pot consist Salt.	Noona-luna.
What is in the pot?	Handini Kaai?
This pot consists milk.	Dood
What is in the pot?	Handini Kaai?
This pot has Curd.	Dhai.

Shall I cut it with a sharp knife or blunt—Ili charity katu ka boont harity ili charity.

Mother my hand is paining—Avva maro hat gayo.

Language and Issue of Inclusion and Exclusion

Language is an identity of the particular group of people. If language detached from them or they detached from the language, they do not have identity of their own. I mean to say here is how Goarboli a language to 10 per cent of people in India is in Danger. I would like to share my personal experience to strengthen my argument in this article. Fortunately, it became boon to me that I was just browsing on Banjara's. Suddenly, I found a name of a person who is resident of Delhi. I called him on his mobile which was given in the website. I was eager to know whether he was a Banjara, who can speak Goarboli. But he revealed in conversation

that he do not know language of Banjaras. He told me that there are eleven Thandas in the sub-urban area of Delhi. Later he introduces me to another Banjara who lives in one of the Thandas in Delhi. After meeting him I found some cultural similarities and traditional practices. It is most unfortunate that they revealed the fact that Goarboli vanished from them. I had a doubt whether these people are lying of being Banjaras. But the person apologized and said that "sir, I am sorry that I am not offering you 'saloi' a non-vegetarian dish known to Banjara only". I was overwhelmed with joy that the word Saloi is not erased from the memory of Banjaras even though they have forgotten their language Goarboli. Goarboli belongs to Indo-European Langauage family which has a history of its own. As the great historians excavated. Some ponds specially built for oxen could go and drink water.

The other evidence available to prove existence of Banjaras in the past is in Dandi's reference. He calls them Lavana traders in his book Dashakumar Charite which supports Goarboli is as old as 10th century. I am not discussing later development because the main focus here is Goarboli and its present situation. As I have previously narrated the instance of Delhi people, likewise I met a Banjara in Lucknow who cannot communicate in Goarboli. The influence of local language makes them forget Goarboli. Hindi becomes their mother tongue up to Uttar Pradesh and it is deep-rooted in the veins of all the people who are living in the North. Also I met some Banjaras in Chhattisgarh and Madhya Pradesh who can speak Goarboli. They have History of 2500 years. If we go to Amarakantak, we will come to know the truth about Narmada temple which was built by Reva Naik, a Banjara businessman selling Hara-Bhara Amla. According to the local myth, Reva Naik travelled from Rajasthan to this place along with his herd of cattle and oxen. It was a thick forest then, and they found difficult to travel ten to fifteen kilometers per day. So, he decides to stay for a night and in his dream mother Narmada appeared reveals her wish to have her temple built by Reva. And he replies with utmost humbleness that how can he build a temple as he is a petty businessman. Next morning when he woke up, he found that all his Hara-Bhara Amla turned to Gold. So, he built a temple for Narmada and near that temple one can also find Revakund. Later he became chief of Reva state. Though this history has no evidences and written records, we find Reva Naik's statue behind the idol of Narmada. Entire Madhya Pradesh knows the fact that previously Madhya Pradesh was known as Reva state. The reminiscence of Banjaras and their language Goarboli are not properly documented in Indian History.

Goarboli and Its Feature

There are no theories available to prove the origin of Banjaras. Some say that they are Romanian merchants travelled from Rome and settled

down. Some say that they are native Indians scattered all over. Also during Hitler's Nazi supremacy he massacred thousands of them who were business people stalled and carried petty business. It is unique that these people had one language Goarboli. Acoording to some linguists, Goarboli is a mixer of Devanagiri, Marathi, Konkani, Khadiboli, Gujarati language. For example, Marathi Speakers use:

Marathi	*Goarboli*
Kaio	Kaira
Porga	Chora
Kaijhle	Kaivego

Similarly Konkani

Konkani	*Goarboli*
Kitre	Kaire
Gujarathi	*Gorboli*
Kemcho	Kivcho
Majema cho	Majamachu
Kuno kave	Khanokhade

When we see these similarities with the Indian languages, Banjaras are Indians rather to the outsider. Goarboli is Language which has unique features. I would like to narrate each and every important factors of Goarboli, in the mean time it is also important to discuss the colonial and global inception of Goarboli.

Goarboli and Goar Banjaras are specifying themselves through the communication. They never include others into their group. Hence, they pronounce the outsider as follow:

Themselves	**Outsiders**	**English Meaning**
Goar	Kor	Man
Thandri	Kori	Woman
Chora	Kunda	Boy
Chori	Kundi	Girl

This is how demarking others from them this demarcation is still prevailing among the Banjaras. The metaphor which narrates the past glory of Banjara is

"Dadi dai dalya ghal
Chato kat?
U:ndar lege
U:inder kat?

Daldam pesge
Dalada kat?
Pani bharago
Pani kat?
Dhor pige
Dhor kat?
Chor lege
Chor kat?
Jad chadage
Gad kat balage?
Balago
Rak Kat? Vadgi
Koliy kat gudage".

"Granny granny give me rice,
Where is the spoon?
The rat has taken away.
Where is the rat?
It went into the hole.
Where is the hole?
Filled with water.
Where is water?
It is drunk by the cattle.
Where is the cattle?
Thieves were stolen.
Where are the thieves?
They climbed the tree.
Where is the tree?
The tree is burnt.
Where is the ash?
Ash is flying off.
Where is the charcoal?
Charcoal is in the earth".

This rhyme of the children gives pathetic downfall of Banjara's business, their culture and their tradition in the region of colonial rulers. They lost forest; hence, their cattle were stolen by sanction Forest Act by

colonizers. Through, they had lost their petty business they were not left. The colonizers declared them as "Notified tribes" along with many other tribals of the soil. In due course attitude and settled down with the help of Goarboli. Those Banjaras who remained in the North were influenced by Hindi as well as English detached with Goarboli. This took place almost 400 years. Now, we are identifying them only through their clan names like, Badtya, Banhot, Vislavat, Karmthot, etc.

Reasons for Detachments of Goarboli in North

1. In Hindi spoken are like, Rajasthan, Delhi, U.P. Goarboli is totally forgotten. The reason might be influence of Hindi. As I had discussion with one of the Banjara from Lucknow, who narrated they following north Indian marriage practices rather than Banjara boy marries a Banjara girl, we start the ceremony with "Golakhayero" exchange of sweet. The Bridegroom must hold Katari, A dagger in his hands. This has a cultural meaning, when Prithvi Raj Chavan was abducted Samyukta from the almost seventh round of fire rounds. The prince who was marrying Samyuktha had no weapons to protect her. So Banjaras believes that, while marriage they must hold a dragger, so they can at least resist with the enemy or anybody who bothers them in the marriage ceremony. This practice is disappeared in Delhi, U.P. and Rajasthan. They are bringing grooms on the back of horse which is not in practice.
2. As the culture dies, practices also dies, as practices vanish language will also become abandon. The colonial and Muslim ruling was a real threat to the Banjaras both in Delhi as well as Rajasthan. The other reason they evacuated from North was small business, conversion of Muslim and also other factors. Those who travelled towards south retained their language.
3. They retained Goarboli because the language was not understood by the south region people. They made use of the opportunity to convert Goarboli as a language of spy.
4. The Banjaras migrated from north scattered almost all parts of south India except Kerala. They settled near hillocks on the bank of streams so that their cattle get fodder and water.
5. They settled in separate Thandas which means group without the shadow of civilized people. Their problems are different; they were not allowed to enter the villages. After 1860's Forest Act which was enforced by the British and declared all tribals as 'Notified Tribes' the innocent Banjaras become prey. They left forest and built their thanda's on the border of forest area.

6. Naturally, they accepted all the laws enforced by the British rulers which were irritable. They started sending their children to the school which are providing education in the local language.
7. When I got promotion to high school, a form was given to fill, while filling the form, I got struck at particular column in which it was written **Your Mother Tongue**, Goarboli/Kannada what? My father who is illiterate unable to resolve my dilemma. The problem forced me to enquire the person who was standing. He says local language Kannada should be filled in the column. But my innocent young mind was not ready to accept that truth. How Kannada would be my mother tongue? That question is still lingering in my mind. How the local language dominate on the tribal language like, Goarboli, Kadukuruba, Hallakki, Vakkaliga, Siddi, Gouli, Malekudiya, Vadda, Korcha, Lambani, Hakkipikki, Handijogi, Sindhol and many other unidentified tribes who have their own language which are submerged and segregated by the local language.
8. At the global context, Goarboli and other similar languages are naturally losing their culture importance. The Banjara dresses Phetiya, Kuauchali, Chanitiya, Chudo, Chudi, Baliya, Gunngato, Chotla are almost vanished from Banjara word terminology. As all Banjara women are wearing modern dress, they do not wear what they suppose to wear.

As the culture dies automatically language also dies. What I intended here is, I should not quote or copy the colonial thinkers who have commented on Goarboli. As native speaker, I have to find out the way to retain my language intact. First, the Banjaras have to understand local language politics. As one of my neighbor said, "I think your son do not understand Kannada that is why he is away from the group". Then we had the notion that it was true. We immediately started code switching and code mixing when ever we talk with them we use to talk in Kannada. When my wife and me continued we speak in Goarboli. It is unconsciously comes to our mind and continued the same, my children neither perfect in Kannada nor in English nor in Goarboli. Certainly, languages are affected by the globalization, as we are practicing modern way of life and ignoring indigenous culture as I am witnessing native culture in the village. So also egg fried rice, Gobi Manchurian, Small bars this creat impact on Goarboli.

Here the word purposefully used 'Avva'—mother which in Kannada word instead of word 'Yadi'. May be the Kannada language influenced much on them. After the agreement GAT and Globalization many changes

we have seen in social and cultural life. Some of the important changes I would like to mention here are:

1. Banjara girls were practicing dance before one month to the Deepavali. In some of the Thanda's it has been stopped. 'Mera' which is unique practice where all Thanda girls use to go to every house in Thanda and wishing them. Let the Deepavali brings good things to you all. The English education forced them to speak English rather than Goarboli.
2. Waja: is the unique practice in which they remember their deity Sevabhaya, Mariyamma is rarely found.
3. Some rituals like third day after the death which is called 'Dado'; in some Thandas peoples stopped the word which is attached to it. Kandya is already forgotten.
4. Saloi—is a dish which is vanished long back.

Unknown Words

Saloi Non-vegetarian dish.

Phetiya—Dress used by Banjara women.

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Conscious and Unconscious Speech

A native speaker fluently speaks the language which is ungrammatical; the native speaker has a nation that he can speak his mother tongue without mistake. The confidence he gets because it is his mother tongue which he take it for granted. The research I have made in my mother tongue is that when someone unconsciously utters a sentence that /doctor kan jo/ /go to the doctor/ when the person uttered the incomplete sentence what was the situation? What was reason? Why she/he uttered? Is not known but the context may be someone might have expressed his/her health condition. What was his/her condition? Where was she/he? All these questions arose in my mind which I thought of these broken sentences and I understand the meaning of the utterance.

Now I am remembering those sentences which I learnt in my early childhood from mother for example:

doob go – He is drowned in the water

doob go – go and drown in the water

mar jo – go and die

All these incomplete broken sentences convey complete meaning to the sentences on a particular situation. When two women one interests and the heat gentles in their speech may cause to use the incomplete meaning of the complete sentence. The native speaker conveys the entire meaning in an incomplete utterance in unconscious wood. Some incomplete sentence could be, / jo jan panima doban mar / the speaker unconsciously utters an incomplete sentence which gives complete meaning. It is not necessary to speak the whole sentence. This is in case of mother tongue.

I learnt the native tongue Kannada in my early days, due to the exposure to that language and existence of Kannada Speaker in my Thanda. I picked up native language like my mother tongue. I experienced some of the sentence like, / ba hogu/ come to go back soon/ somebody inviting you for some urgent work. We do not know the intention behind the invitation. Only the inviter might know the cause of the invitation. The word/ uta/ means /had your lunch/ or /prepared lunch/ nor any other similar meaning but it convey the meaning.

Tone and Intonation: here/uta/ will be the falling intonation with definite tone and stress falls on the vowel sound /u/ convey the definite in the tone that the listener whom the speaker asked has completed his lunch.

In the same way:

/uta/ -/whether you had your lunch or no/ – dilemma

/uta/ -/casual enquiry had your lunch/- casual tone

The Logic here is that, the native speaker unconsciously speaks his mother tongue thinking that:

He is perfect in that language.

He knows the fact that the opponent (listener) might understand his communication.

He is habituated with the language which he speakers every day.

He know that, many communicators (mother tongue Speaker) are not writing grammar.

They are colloquial language, dialect, Slang which does not need punctuation.

As Kannada of any Indian languages do not have a pattern in a fixed word order like English one can explore any number possible constructions like:

s o v s v o

nanu shalege hogutten - I am going to the School

o s v s v o

shalege nanu hoguttene - I am going to the School

v s o s v o

hoguttene shalege nanu - I am going to the School

Same examples: I am giving in two more languages which I know are Hindi:

s o v s v o

mai school jarahahu- I am going to the School

v s o s v o

jarhuhu mai School- I am going to the School

o v s s v o

school jarhuhu mai- I am going to the School

The other language Gorboli:

s o v s v o

ma school jarochu- I am going to the School

v s o s v o

jarchu ma school- I am going to the School

o v s s v o

school jarchu ma- I am going to the School

Why I am giving the above mentioned three examples because, the Thanda language Gorboli is a language. I learnt in free environment in the midst of a particular community which is very casual regarding the language. People of the community least bothered about its phonetics, phonology, syntax, morphology, and semantics and paradigmatic. Became they are not the educated, scholars, academicians are decision-makers. Hence, the language is not growing, no new word are created, most of the Kannada words, Tamil, Telugu, Marathi, Guajarati, Hindi and English words are borrowed for the need of the hour. I am providing certain words as evidence for this:

Words directly from nature languages

For studying	-	odronch, wanchronchu	- Kannada
For studying	-	Sadavaranchu	- Telugu
For studying	-	Padchranchu	- Tamil
For studying	-	Padronch	- Hindi

The above mention words are directly he borrowed by Banjaras who are living in Thandas at the outskirts of the main village in India. These are the words which are not coined they are introduced by the native speaker. It is not known to all language speakers and language scholars and academician that the word /study / was existed or is existing in Gorboli whether the word was in practice. The words might have vanished from them as it is one of the oldest Adivasi languages existing in India after 70 years of independence. In such cases borrowing certain words are important and relevant.

Words Indirectly Borrowed from Kannada: There are many words which we use in everyday life. As a technology is developing fast every community has to cope-up with the modern world. Everyday new words

are introduced and the tribe or civilized world has to update their knowledge immediately otherwise they will be treated as backwards. For instance word like: /nomo phobia/which do not exist in Gorboli or even in Kannada language. My argument here is how common man could know this word? Or can it be used immediately? Only quiet few people might know the meaning and etymology of the word /nomo phobia/ here what I wanted to argue is; that Gorboli speakers does not have exhaustive word storage, as the Banjaras are leaving in Thandas. They are migrating to the civilized world for the better opportunities and getting convent education. Their intension for migration is to know the reality of the life. After getting English education they stopped using Gorboli frequently. Those who are in touch with Thanda retain their language and their culture intact. As I mentioned above: limited words are remained due to the less scope and few loan words available. So the situation arise the Banjaras that they have to enrich their language and retain their culture. They need to borrow certain words from English via Kannada Language. For interstice:

Cycle: Bicycle

Car-Car

Bus-Bus

These words they are using unconsciously in the sentences without any hesitation. The other import and observation I am experiencing here is very interesting one. Once I was just standing in front of a dispensary a foreign lady came out. Exclaimed a name "Abdul, a group D employee in one of the department of Mysore university, the fellow respond in an broken English "Fine how are you madam" the lady replied and asked about the small boy who is sitting on his bicycle "Who is this boy?" he replied "He is my sons' son" without second thought the lady replies "Oh! Your grandson" then he says "Yes" communication is just a understanding of the:

Object

Idea

Feeling

Emotion

Aim

Dream

Whether you are using sophisticated language, ordinary language what it is. According to my research if you are able to communicate and your idea is clear in the listeners mind that is a good communication. When some people might have not clear in their mind due to many

reasons they might have heard the word which you have used for example:

/hami tumshi bolo bhoshi/	-Bengali- in English	- I love you
/na enna kadilikra/	-Tamil- in English	- I love you
/na ninna pritisuve/	- Kannada	- I love you
/ma ton cha rochu/	- Gorboli	- I love you
Kadalan	- Telugu	- I love you

One may not understand if you can utter the word / na enna kadilikra/unless the code of the language existing in your mind. When I heard / vanasand/ which means breakfast in Tulu language: I did not know the meaning of the word. The code of that language did not exist in my mind. As I heard /vanasanda/- /had your breakfast/ a Tulu language sentence: I was not knowing what mean. Similarly/kitre kashdilo niste/-what man how did you give the fish? a Konkani language statement. I was unaware of the word 'niste' means fish. Unless you love the language which is not your mother tongue or unless you open your mind to accept the situation and learn the language you will never learn anything from anyone in the world. I had neighbor in the quarters he was a Malayali worked with me almost 10 years in a multi-lingual place, where Kannada and Konkani Languages are spoken. He was so closed minded Malayali that, he never expressed to the two Languages of the soil, he tried to communicate in English and Malayali (chleta-brother) he ignored all the social opportunities supposed to enjoy, because whenever he goes to the beach he might have communicated with the vendors in the beach, he might used /estu/ Kannada word for/how much /chai ba/ Kannada phrase is incomplete sentence for /hello, tea seller come/this type of communication serve the purpose of the movement. It helps the people who are living in multi-lingual countries like India, America, etc. In India, these are more than 5000 Languages have been Spoken by the Adivasis . The Adivasi, Gypsies, Roma Banjaras so many other social groups have their own identity and languages. If we find them speaking a strange language we become panic: because we haven't heard that kind of a language. As a Multi-lingual I know what are all the difficulties, when you are in a social group other than your village/Thanda, ghetto, hatti, hadi, settlement. These areas find different Languages like Gorboli, Soliga language, Kadukuruba language, hakki pakki language when you go to some villages, cities you find state language. In colleges and school you find national and foreign language. Surviving in such environment could it possible to sustain a child who born in Thanda where culture is different, identity is different, practices are different. Whatever the situation is, the question arises here that, he has to accommodate himself to survive

in the society in a border perspective he has to learn languages which are not his mother tongues, which he unconsciously speaks. The languages he letter picked up in his life from the society, in the school, etc., are consciously spoken languages. Whereas his mother tongue remains fixed in his mind whenever he gets a chance to communicate without second thought he speaks half sentence, quarters sentence, sometime an utterance which in understood by the listener. That is why what is important here is that, in communication even utterance is also important. When you are confident and sure on the sentence which you are going to speak, then only and you speak in case of the other languages are concern, whereas in mother tongue blindly you speak and you get success.

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Bilingualism Education and Multi-culturalism

Bilingual education is the process of teaching students by using two languages, taking care of their culture. Language plays crucial role in education, as is an important medium for communication and convey messages to their counterparts. As we all know the importance of the global language English ,we learn it as second language situation or third language situation or as a first language in some of the big countries of the world like India which is highly populated. India has got at least 130 crores (billions) population of the different region, with different culture background, different food habit. But according to the 8th amendment of Indian Constitution English was declared as official language. All the central government amendments and correspondences are in English. It is because the non-Hindi speaking population in India are unaware of Hindi language which is taught as a third language in schools from sixth standard, whereas English is taught from the Vth Standard, main focus of my paper is Bilingual education and Multi-culturalism. I would clarity this with a case study.

Normally what happens in India? When a tribal child goes to the school, he will be panic with the language which he study in the school as a medium of instruction. Because as he learnt tribal language which is his mother tongue. His culture is totally different from that of the civilized world. They believe in pagan gods like nature, sun, trees, spirit etc. When he starts learning a native language that is L2, L1 is his mother tongue, for instance Goarboli and his L2 is Kannada. He learns this at the age of six, till than he has never heard or experienced the language. What

happens when he exposed to the next language. It may be the greatest hindrance to his learning.

(a) **The Cultural Disparity (Displacment):** Language is carrier of the culture and culture is the manifesto of the language. Language and culture are the two faces of a single coin. The tribal child who is born with some beliefs, now shifting his attention towards unknown language situation. Obviously, his idea of language which he learnt in his settlement gradually shifting towards the language of major community people. Here he has choice he has to learn what ever printed in the text provided in school. For instance:

He is Ganappa — (A God)

Ganappa is a son of Lord Shiva — (Ganappa's Father)

These two God's he never heard before attending to the class unless his teacher taught him. His God is may be something different from these two Gods. But he learns this from this text which is contradictory. The tribal boy may get kind of anxiety in the class. There may be some question arises in his mind. What is his culture? What is his language? Whether Kannada or Goarboli, Ganappa or nature? If he asks this question to the teacher who is teaching him in the primary education may not answer. He might not sure of the cultural background of the tribal students.

(b) **Language Difference:** As Goarboli language is taken for the case study. The tribe which speaks this language do not know which language family this language belongs to and the child who is learning L2 do not knows the fact that Kannada belongs Dravidian Language family. Whereas Goarboli belongs to Indo-European language family. There is no similarity in its phonology, syntax, phonetics and other aspects of linguistics. Moreover, L1 has no plural usages which create confusion in the learning process of L2.

For Instance:	Singular	Plural	
	Bhensi	Bhensi	Buffalo-Buffaloes
	Balad	Balad	Ox-Oxen
	Dhor	Dhor	Cattle-Cattle

In L2 situation certainly it has plural forms for the above mentioned animals. It is a hindrance in L2 learning. The reason is school drop outs among the tribal students.

(c) **Exclusive Characters of the Language:** The L1 learner is aware that L1 has some exclusive character in it. As they are living away from the civilized world, they never include the other into their class. For Instance:

Banjara	Non-Banjara
Chora (boy)	kunda
Chori (girl)	kundi
Koar (man)	kor
Thandri (woman)	kori

This cultural exclusive character of L1 become an obstacle in the learning process of the tribal boy who is learning L2 when he learn L2 he is facing these problem whereas, when starts learning Foreign L3 and the third language which is compulsory up to Xth Standard. The problem he is going to face:

Our education system is not giving importance to the particular problems:

L1: Goarboli — Mother tongue

L2: Kannada — Native Language

L3: English — Official Language

L4: Hindi — National Language

The noticeable factors are the mother tongue is not given more importance in this scenario. The native language plays dominant role as the child is minority in the language situation. His mother tongue has no importance in education system which is a greater set barrier in the learning.

(d) **Phonetics Difference:** The tribal learner has a problem with phonetics. Sounds of each words are totally change, their cultural meaning and also change becomes a greater hindrance for their learning. L1 learner learnt his language words until six years of his life and all of a sudden the situation changes in his learning process. The sounds and words of L1 which is already fixed in their mind is not easily allowing other words to visible, there is a interference of the sounds and meanings of L1 , L2 and L3. For example:

L1	L2	L3
(aa) come	(ba) come	come
(kho) eat	(tinu) eat	eat
(dho) clean	(tolli) clean	clean
(pi) drink	(kudi) drink	drink

All these learning process differs phonetically, there is no similarity with L1 and L2 in case of L3, there is a situational difference. In case of L2 at least learner may have this in the learning environment, whereas L3 is a new learning situation.

The cultural situation is obviously different of tribal boy who is learning L2 and L3. He requires bilingual teaching method in L2 situation. In L3 situation definitely he need bilingual method to understand English language. Bilingual method of teaching is more effective in rural Indian students to understand a cultural background and getting his education in the different cultural background. He tries to learn the culture new to his understanding. As Indian rural parents knowing the importance of English language number of schools increased without proper teaching environment is another set-back in language teaching arena. When the learn of L3 unaware of the cultural background and etymology of the words how can he learn that word in a proper way. What are the difficulties arises in using Bilingual methods in Multi-cultural situations:

1. The culture which is very crucial in learning process.
2. Learner may satisfy in some issues of language and culture.
3. Learner cannot be transform –cultural aspects in learning process.
4. It may be a superficial learning.
5. Unless he exposed to the original culture in learning process he may not get first hand information.

It is important to teach English language to the non-native speakers who are suffering with a phobia. The bilingual method is helpful in the multi-cultural countries like India, America, and the Great Britain and those countries which have many ethnic groups. It is a temporary solution for understanding multi-cultural. As, I underwent this trauma of understanding English language in third language situation I face so many difficulties in the initial days. When I started my teaching profession as language and literature teacher I came to know the importance of bilingualism.

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Early Childhood Education

Early childhood education is the real problem in the entire world. What should be the curriculum? What should be the language? What kind of learning environment? Who is the teacher? These are the basic questions arises whenever we think of an early childhood education. I am developing my argument here thoroughly based on research and my own experiences as a tribal settled in Thanda faced problems in learning languages other than my mother tongue Goarboli.

Basically the entire aborigine, gypsies, tribals are habituated to migrate from place to place, they migrate in search of job, livelihood, climatic changes and other so many reasons. The main reason for migration of the tribe which I have taken for my research is The Banjara tribe. These people migrate from their Thanda to get better opportunity of labor, to get high wages, to enjoy their lavish life. The places they prefer are coffee estates, sugarcane field, road constructions, building work etc. My question here is whether they think of their children, their education, health, and survival. These are the issues they ignored and bothered. How best they can think of education for their kids?

As I have taken a tribal settlement for my study, which is still suffering from the stigmas of the British rule, these people were called 'Notified'. After Independence, they were still in Jails. Later the Prime Minister of India converted the nomenclature from notified to "de-notified status". Legally, it is taken for granted that police or any other government representative can harass in the name of de-notified. This social and economic backward position is necessary to discuss the deep structured problems of tribal children.

According to a UNICEF report, there is a dispute over the recognition of ECCR by government of India is still a gap between pre-schooling systems. The Language issues in pre-schooling became big debating issue in India. Because, the middle class business people started English convents in bigger Firka level to make money. Their target is poor people who wanted their children should become Angrezi Babus and lead an elite life.

As India is a country which has diverse culture, people, geography and what not? At least 100 aborigines are scattered all over India. Their education, economic and social life, status are so pathetic. All these aboriginals speak different languages. Most of the cases, it is denied that the language they speak is not their mother tongue. The regional languages which they speak in the place they live and the language that they are using for market communication is considered as their mother tongue. What happens to the language he speaks in his home?

A child who learnt Goarboli in home and started learning his native tongue outside will get confused with the double standard in language learning, these issues elaborately discussed in the paper.

Keywords: Thanda-Place where Banjara lives. Goarboli—Language Banjara community speaks. Banjara tribe—The major tribal community scattered in entire part of India.

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The History of Banjara Literature

Abstract

So many possible discussion have been taking place regard origin of Banjaras are still vaugue. According to Indian mythology, Molo Dada and Radhi Dadi were the decent of Banjara's. Both of them are the staunch devotees of lord Krishna of Mathura. All the Banjaras know the fact that: while going back to Vaikunta Krishna called Mola and Radha to nurture Banjara community till their breath. So Mola Dada and Radha Dadi adopted three children they brought. The first child is from Ravgad who became Rathod. A boy whom they brought from Pavgad became Pammar, Chougad who became Chuan. All three boys attain their youth, while they had moustache on their face. Both Radha and Mola worried about their marriage. Because, they are adopted Banjara children, none have come forward to marry their daughters to the three Banjara boys.

Keywords: Pammar—Chief of one Banjara clan, Chuan— Another chief.

India is multilingual, multi-cultural, multi-religious country surviving with unity in diversity. Geographically diverse regions, environment, climate conditions are the one part of the nation. The other reality of this land is its people who are still remained unexposed to the other world. I am just concentrating on one such big nomadic tribe which was still surviving. Now it is a semi-nomadic in some parts of India and in some part the tribe is settled. In colonial rule, they were fixed under **Notified Tribe Act**. The Banjara, Vanjra, Sukali, Sugali, Lambada, Lamani, Bagigar, Lohar, etc., are the synonym names of Banjara, they were caravans

carrying goods on the back of bullocks and travelled all over India during pre-colonial era.

Banjara tribe speaks **Goarboli**, the language which is closely associated with Indo-European language family. Languages like Devangiri, Khadiboli, Gujarati, Rajasthani and so many other north Indian Languages are so much familiar in phonology. Goarboli is a language without script and more than 10 per cent of total Indian population speaks Goarboli. The people who speak are this language is called Goarmati or Banjaras. The oral literature of this tribe is rich and remained unexplored with rich culture of stitching their own cloths with skilled miniature work with thread, glass and coins on their Phetiya, Kanchali and Chantiya. I am giving one example which was practiced during colonial rule. Later they switched over to the different reasons most prominently evacuation from the forest and dealing of forest goods. The weavers stopped weaving thread which was most important component of Banjara skilled embroidery. British culture was made inroad in Indian life. Since then Banjara language, culture, and literature changed its version.

Banjara is a synonymous word for so many similar terms of a tribe which spread out in entire part of India. Banjara, Vanjra Sugali, Sukali, Lambada, Lamani, Sigadi Banjara, Bajigar Banjara, Lohar Banjara, Dadi Banjara, Dahlia Banjara, Sonar Banjara, Sugali, Sukali, Kiangsi Banjara, Gwar Banjara, Goar Banjara the list goes on and on. These colorful people scattered almost all part of India except north-east state. Kanyakumari to Kashmir, one may find Banjara tribe struggling for its existence. The forgotten children of India once had their own business. They were called Nomadic, Gypsies, Semi-nomadics; culturally rich Banjaras had missed the luck. Some point of time, they detached with the mainstream. There are some reasons for this:

The colonial rulers exploited their business

The forest act evacuated them from the forest

Entry of forest was restricted

Invention of locomotive and technology

Infrastructure development

New tradition.

These changes become hindrance to their business. Their bullocks were unable to move fast to deliver commodities. Banjara tribe lost its opportunity as well as its relation with Moughals and other chiefs who were ruling so many provinces in India. Immediately after establishment of British raj, Banjara and other tribes were fixed in Notified Tribes Act. Treated them as criminals and forced them to parole every day. The

indigenous, aborigine people lost their past glory. This detachment from the mainstream persuades them to accept small labor work and manufacturing arrack. Banjaras forgot their responsibility and involved in drinking alcohol and eating meat, not even they bothered about future of their children. Hence, the scholars and historians who were of different community completely ignored Banjara history.

Historical Personalities of Banjara Community

According to available historical evidences Banjara history starts with Hemu Bhukya later who declared himself as Hemu Vikramaditya. Hemu Bhukya was the salt merchant, immediately identified by Afghan ruler Sher-Shaw-Suri. Reva Naik was carrying the business of Hara, Bhara and Amla. These three ayurvedic herbs are used for digestions. While crossing the river Narmada at Amarakantak, he stayed for some days. He had a dream and in his dream river goddess Narmada appeared and asked him to build a temple on her name. Poor Reva Naik denied her proposal of building her a temple in his dream. Next day morning when he woke up, all his bags full of Hara, Bhasa and Aula were converted into gold. Reva Naik was shocked and he cancelled his journey, stayed back and built a temple to River goddess Narmada. Now she flows through Revakund, it is named after Banjara businessman Reva Naik. Later, there was a myth that, many Banjara nomadic travelled through Amarakantak found the iron bells of their cattle and some other irons things became gold. There are so many historical myths are found on Banjaras'. But they are not properly written and documented.

Colonial Rule and Banjara Resistance

British company came to India with defiant purpose of trade, commerce and conversion. The first two they carried out promptly by all the means they had used. As we believe that, Sama, Veda and Damda, these were the three means they used to survive in India. The modern invention and other advancement made them to capture so many countries with the help of local business people. When they reached Delhi first demand they put before the last sultan was, they carry out business without any capital investment, they purchase local goods , sell them to local people as whatever profit, they are going to get will be shared twenty per cent to the Moghal emperor. This shrewd business skill applied to nurture the erase local business people like Banjaras.

Historical Writings of Banjaras

Since, Banjaras have created their unwritten history which is remained still unveiled. When Nehru wrote his historical book *Discovery of India* he had made a reference of almost all tribes of India except Banjaras. It has taken much time to understand the nomadic, semi-nomadic and settlers

in Indian Thanda. The unsung Heroes of Banjara community is not recognized by Indian Historians, Dr. Y. Ruplanaik's book Colorful Banjara throw light on the age old uncaptured glories of Banjara history. The book was written and published in 1998. Later Prof. Khandoba, D.B. Naik, Harilal Pawar, Pandit Rathod, Dr.Pawar and many others tried to write number of books and research articles on Banjara. They incorporated Banjara culture and festivals and Banjara traditional practices in Karnataka. In the same time Balram Patil has written Gor Banjara History in 1966. Followed by Mothiraj Rathod, Gabrusingh Rathod, Mohan Naik, Ramesh Jadav and many others recollected their past through Marathi language in Maharashtra. We also have some of the best writers in Andhra Pradesh. Bhangy Bhukya, Ramkoti, Gora Naik, Surya Dhananjaya and so many writers followed the same foots steps of other state writers. Most of they have written in their regional languages, like Kannada, Marathi and Telugu. Gradually the trend was shifted to focuses on Banjara's life in literature.

Creative Writings in Banjara

Some of the Telugu Banjara writers like Dr. Rajaram who expressed Banjara sensibility through poetry and short stories. Dr. Raju Naik is another most prominent Telugu writer, who has written a short story From Thanda to University. He tried to express his journey from a Banjara Thanda to reaching University which is Maharashtra is having more number of Banjara settlements; it is a land where first Banjara Chief Minister emerged from the community. Many writers emerged in Marathi language, who wrote on Banjara Veera Rathod, who writes the stanch realities of Banjara life as well as the tradition.

Most of the writers emerged in world scenario are found in Karnataka. Karnataka is place first creative writer who exposes Banjara sensibility is. Benkanahalli G. Naik. Mr. Naik was born in a Lambanis Thanda near Shivamogga; he worked as Junior college lecturer. His short stories are all based on Thanda life in Karnataka. One of the stories reveals the caste disparities in Lambadi's. The untouchables among Banjaras are vulnerable. The caste hierarchy is divided ; like Banjara, Dadi, Daliya, Sonar, etc., Daliya in most vulnerable among all others.

He also penned a novel. After Benkanahalli it was B.T. Lalitha Naik who continued creative writing on Banjara community in Kannada language. Her, Gathi, Nam Rupli and other books proved her a greater platform at national level as Banjara writer. For the first time, she unveiled Banjara woman's struggle in the society, the problem of alcoholic husband, evil intention of land-lords who tries to woo them in the work place. All these realities caricatured in her writing very sensibly. The other famous creative writers in Kannada Language are, Prof. Sanna

Rama who has published a short story collection Kemmavu. Where he discusses most sensible issues related to Banjara community. Prof. Krishna Naik who published to collection of short stories exposes the problems of Banjaras, who are migrating from place to place.

The other most prominent Kannada writer who writes in English also, is Prof. N. Shantha Naik. He dedicated his entire writing to expose the reality of Banjara life in India. His contribution to Banjara literature is more. He has written four novels in Kannada language on Banjara themes. Four collections of poetry, four short stories collection, and four plays based on Banjara identity, languages conflict between transitional past and present. Goarmati, Banjara warrior, Characters are his English works.

Other minor writers who are controlling Banjara sensibility in Kannada are Indumati Lamani, Veereshwarnaik G., Jannpanna Ashial and many of other who are emerging as new stars of the East. In Tamil Nadu there some Banjara and found in the border of Karnataka. There is one Tamil writer Dr. P. Mani, who is acting like bridge between Tamil and Kannada. It is very difficult to find a single Banjara writer in entire north India. In Delhi Suraj Badtya writes short stories but no life experience of Banjara is found in his writing. Now he is trying to bring some reminiscence of Banjara life in his writing. We have other writer Mohan Tyagi who lives in Haryana and writes poetry. In Gujarat also we have one Hindi teacher who is associated with Banjara community as activist. As Banjara community is scattered in India and settle almost parts of India. Expect north-east states. Due to the impact of internet, mobile, what's app group, e-mail, blogs, people are coming together to discuss their problems on common platform. But identity crises, exploitation evil practice, selling of female child, consuming alchohol, these are the main issues found in Indian Banjaras. Banjara women are the real sufferer in the upper cast. Due to poetry land-lords and people of elite class systematically exploiting her.

The sizeable population is ignored by the rulers; some of the reasons stopped them to flourish in the national arena. The main reason is poverty and innocence, literacy, lack of political leadership. Though there are some MLA's and MP's they don't want to identity and raise the issues related Banjara. They are all power centric, if they discuss these issues, then government take action against them. All MLA's who own in the name of Banjara reservation in India useless leaders of the community. Lack of unity, superiority complex among them, those Banjaras categorized under ST feel proud, who are placed in SC's in certain states are discriminated. In Maharashtra Banjara comes under DNT, they feel something different hence, they are not coming together to demand their

genuine rights. After the sad demises of Sri Ranjeeth Naik the one hope of Banjaras, even the associations is also become useless. Now the mean minded people national association leaders. We cannot expect anything from them. The all India professors conference, doctors conference all useless efforts to bring the large mass. The internal conflict, egoistic nature, intolerance among themselves are the other reason why they are not enjoying the real privilege they are suppose to enjoy in the nation. We must remember the confidence and self-respect of Jamani Naikan. Most of Andhra Pradesh people forget Jamani Naikan's courage and her self-respect towards her own self and her community. Jamani Naikan, who was the resident near Banjara hill revolted against the harassment and exploitation. After her husband's death she lead the affairs of Thanda. His highness Nizam of Hyderabad was ruling, his administrative chief tried to woo Jamani Naikan. She raised her voice against the chief and resisted.

Most of the untold stories are still preserved in Banjara songs which is gradually vanish in and fading out. The educated Banjara must document it properly then only Banjara culture, Banjara art and Banjara literature could remain for the future generation.

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Oral Narratives in Banjara Tribal Literature

India is multi-lingual, multi-cultural, multi-religious country surviving with unity in diversity. Geographically diverse regions, environment, climate conditions are the one part of the nation. The other reality of this land is its people who are still remained unexposed to the other world. I am just concentrating on one such big nomadic tribe which was still surviving. Now it is a semi-nomadic in some parts of India and in some part the tribe is settled. In colonial rule they were fixed under **Notified Tribe Act**. The Banjara, Vanjra, Sukali, Sugali, Lambada, Lamani, Bajigar, Lohar, etc., are the synonym names of Banjara, they were caravans carrying goods on the back of bullocks and travelled all over India during pre-colonial era.

Banjara tribe speaks **Goarboli**, the language which is closely associated with Indo-European language family. Languages like Devangiri, Khadiboli, Gujarati, Rajasthani and so many other north Indian Languages are so much familiar in phonology. Goarboli is a language without script and more than 10 per cent of total Indian population speaks Goarboli. The people who speak are this language is called Goarmati or Banjaras. The oral literature of this tribe is rich and remained unexplored with rich culture of stitching their own cloths with skilled miniature work with thread, glass and coins on their Phetiya, Kanchali and Chantiya. I am giving one example which was practiced during colonial rule.

"Dadi Dadi Daliya Ghal

Chatu katha

U: nder lego, u: nder katha

Daldm pesgo
Dalda kath Pani Bhargo
Pani Katha dhaor peege
Dhaor kath chor lege
Chor kath jad chadge
Jad kath balago
Rak kath wadagi
Koliya kath gadge.

"Grandmother put me some rice.
Where is the spoon?
The rat has taken.
Where the rat?
Rat has ran into the hole.
Where is the hole?
The hole is filled with the water.
Where is the water then?
Water was drank by the cattle.
Where are the cattle?
The thieves have taken away.
Where are the thieves?
They climbed the tree.
Where is the tree?
It is burnt.
Where is the ash?
Ash is flew away.
Where is the charcoal?
Charcoal has hidden in the ground".

The present narrative expresses how they lost their cattle after imposing of Forest Act and fixed them under "notified tribes". There are plenty of such narratives remained unsung in Indian History. If these oral narratives are collected and preserved it would be a greater contribution to the people who were scattered all over the world.

So many possible discussion have been taking place regard origin of Banjaras are still vaugue. According to Indian mythology, Molo Dada

and Radhi Dadi were the decent of Banjara's. Both of them are the staunch devotees of lord Krishna of Mathura. All the Banjaras know the fact that: while going back to Vaikunta Krishna called Mola and Radha to nurture Banjara community till their breath. So Mola Dada and Radha Dadi adopted three children they brought. The first child is from Ravgad who became Rathod. A boy whom they brought from Pavgad became Pammar, Chougad who became Chuan. All three boys attain their youth, while they had moustache on their face. Both Radha and Mola worried about their marriage. Because, they are adopted Banjara children, none have come forward to marry their daughters to the three Banjara boys.

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Banjara is a synonymous word for so many similar terms of a tribe which spread out in entire part of India. Banjara, Vanjra Sugali, Sukali, Lambada, Lamani, Sigadi Banjara, Bagigar Banjara, Lohar Banjara, Dadi Banjara, Dahlia Banjara, sonar Banjara, Sugali, Sukali, Kiangsi Banjara, Gwar Banjara, Goar Banjara the list goes on and on. These colorful people scattered almost all part of India except north-east state. Kanyakumari to

Kashmir one may find Banjara tribe struggling for its existence. The forgotten children of India once had their own business. They were called Nomadic, Gypsies, Semi-nomadics; culturally rich Banjaras had missed the luck. Some point of time they detached with the mainstream. There are some reasons for this.

The colonial rulers exploited their business

The Forest Act evacuated them from the forest

Entry of forest was restricted

Invention of locomotive and technology

Infrastructure development

New tradition.

These changes become hindrance to their business. Their bullocks were unable to move fast to deliver commodities. Banjara tribe lost its opportunity as well as its relation with Mughals and other chiefs who were ruling so many provinces in India. Immediately after establishment of British raj, Banjara and other tribes were fixed in notified tribes act. Treated them as criminals and forced them to parole every day. The indigenous, aborigine people lost their past glory. This detachment from the mainstream persuades them to accept small labor work and manufacturing arrack. Banjaras forgot their responsibility and involved in drinking alcohol and eating meat, not even they bothered about future of their children. Hence, the scholars and historians who were of different community completely ignored Banjara history.

Most of the untold stories are still preserved in Banjara songs which is gradually vanish in and fading out. The educated Banjara must document it properly then only Banjara culture, Banjara art and Banjara literature could remain for the future generation.

Keywords: Banjara—A nomadic and semi-nomadic tribal community, Goarboli—Language spoken by Banjaras.

Phetiya, Kanchali and Chantiya

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The Conscious and Unconscious Speech is a collection of 32 different articles published in various periodicals, magazines and edited books. These articles are written in different situations and on different issues. Most of the articles are written based on first hand information and some are written on the basis of in consultation with Scholars, Linguists and experts. Some I have written by using survey method. Hence these articles are genuinely, scholarly as well as research oriented. No doubt this collection will help those who are interested in research and those who are pursuing research in Language, Linguistics and Literature, which is known as 3L Formula. These articles are the amalgamation of the fresh ideas of a researcher who was very keen towards the social happenings and scientific progress. It is the result of two decades penetration of world view.

Dr. N. Shantha Naik is a Professor of English, Vijayanagara Sri Krishna Devaraya University Ballari. He is also a creative writer. He has written novels and plays in Kannada language. He has edited many collections of articles in English on different issues. Some of his works are well appreciated and well received by the public as well as academic circle. His play *Patragalu* (Charaters) got B.V. Karant prestigious award. He has got Patil Puttappa award, Mskeri M.K Naik award etc.. Dr. Naik is a first Banjara writer who is documenting the realities of Banjara tribe. He is involved in preparing Banjara Culture and Language Dictionary in English, Kannada, and Hindi languages. His *Feminist Psyche in World Women Novelist*, *Teaching English Language through Literature*, *Dalit Discourse* and many other works are well received in the academic circle.

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ISBN: 978-81-952501-5-8

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₹1125.00